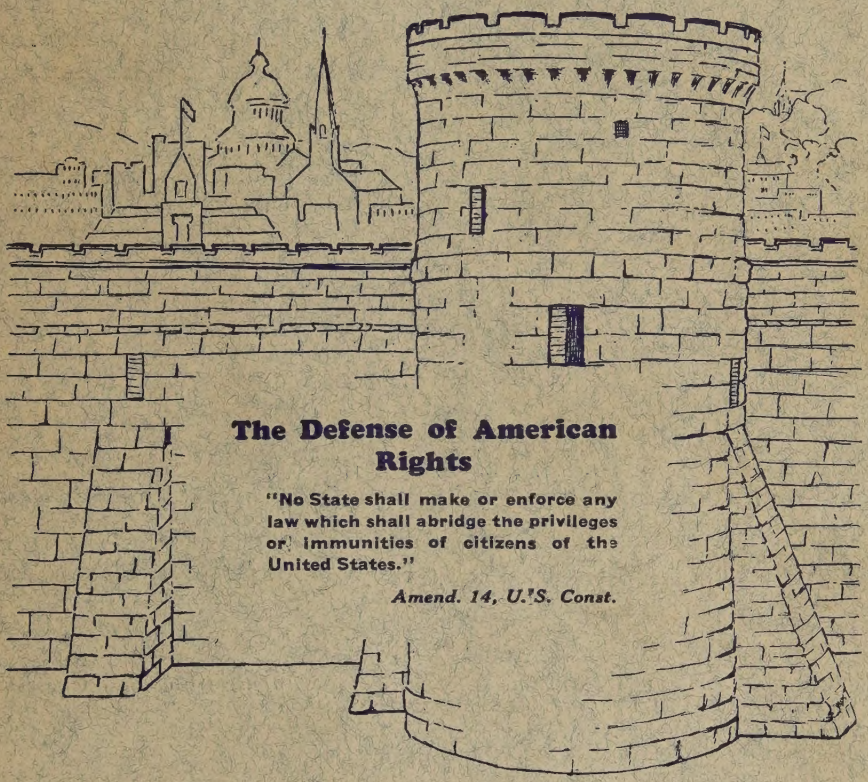
The CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science



The Defense of American Rights

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

Amend. 14, U. S. Const.

Vol. LXI FEBRUARY, 1927 No. 2

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

> *"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

THE CHRISTIAN STATESMAN

(Founded in 1867)

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SPECIAL TERMS TO CANVASSERS

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WILLIAM PARSONS RICHARD CAMERON WYLIE

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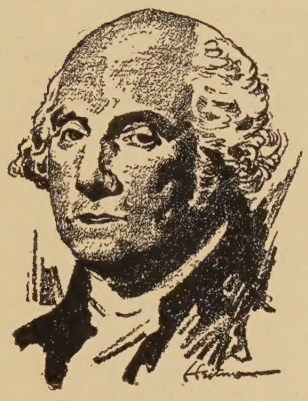
Artificers Of American Ideals

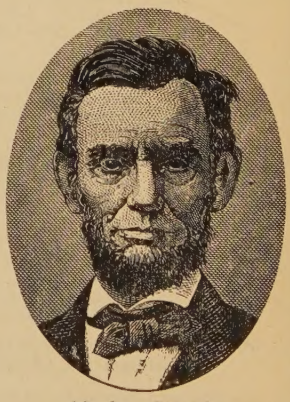


George Washinghton

AMERICA, like David, has her three outstanding leaders. She also is proud of her three hundred, yet none of them can quite attain to the rank of the first three. The test of historical judgment, seems to be their success in embodying an essentially American ideal in workable institutions. February is distinguished as the birth month of two of these men; December 28th, is the birthday anniversary of the third. They come near enough together in their natal days as well as in achievements, that it is fitting to remember them together.

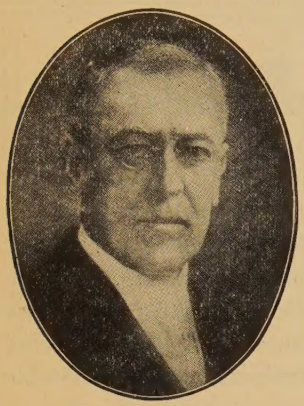
There was a time after the close of the Revolution when the world expected the United States to fall to pieces, as Central America did when the Spanish dominion was thrown off. It was then that Washington began to say, "What we need, is a government not by conference, but by law and authority. In conversation, in correspondence, in public address, he continued saying it, until he rallied about himself a party, and by their aid and his prodigious personal influence, he well-nigh forced the constitution upon a doubtful, reluctant, unwilling, majority. But his chief service to this country and to the world was, that he conceived a form of government that preserved liberty in local interests, but established national authority in things too pervasive to be contained within State borders, and succeeded in fashioning such a government and launching it successfully.

There came a time, when liberty was striving for a larger recognition and expression, than was given it by the founders of the Republic. Men everywhere, had come to see the impossibility of maintaining a representative government, half slave and half free. Half of the people concluded that the only solution was two nations. Their solution was to divide. It was then that Abraham Lincoln began to say, "This nation can develop universal freedom and equality while preserving its unity, and God helping us, it shall continue one and free. Raised to supreme authority to achieve that ideal, he accomplished it, though falling before it was completed.



Abraham Lincoln

There came a time when the idealism of America said that the reign of violence must cease. War, as the arbiter of international disagreements,



Woodrow Wilson

must be replaced by a reign of law. It was then that Woodrow Wilson raised to the position of supreme authority a second time because of his ideals of national peace, cast into concrete form what thousands of Americans had been thinking and talking of for a generation, and single handed in the palace of the Bourbons at Versailles, persuaded fifty of the nations of the world, to erect the machinery of international law, adequate to the task of inaugurating this reign of law.

The fact that he could not please the Italian-Americans, the German-Americans, the narrow nationalists, the isolationists, the militarists and his party opponents; and failing in this, they defeated him in his own country, does not alter the fact that he is commemorated in Geneva, as the founder of the League of Nations and its World Court. His idea is functioning in half the world as successfully as did Washington's and Lincoln's during their first ten years of trial.

As we observe the anniversaries of these artificers of America's great ideals, it may be well to note the elements of similarity in the character and work of these three national heroes.

They were all profoundly Christian men. They drew their ideals largely from the Bible.

They used the fundamental principles of the political philosophy of the Bible, to solve the problems that confronted them.

They were men who could and did stand alone.

In the loneliness of their idealism, they turned to God for help in time of need, and he did not fail them.

Each was stricken down by the hatred of the practical opportunists who opposed him. Washington's bitterness of soul at the hatred which was poured out upon him, was as effective in removing him from the place he should have held, as was the bullet of Wilkes Booth or the cold cruelty of Lodge.

One ideal stood out clearly in the thinking of these men, and that was the responsibility of the nation to God. A responsibility inherent in the nature of God and the world, but which was heightened by what Washington called "the signal marks of the divine favor." They conceived it to be the duty of the State, to act in such way that the divine blessing should continue and ever increase, because of new adaptations of the State to the divine will and purpose. Doubtless all of these men were familiar with Wordsworth's idea, if not with his lines,

"But liberty and triumph on the main,
And laurelled armies, not to be withstood,
What serve they, if on transitory good

Intent and sedulous of abject gain,
The State forbear to shape due channels
Which the flood of sacred truth may enter?"

They won their eminence because they succeeded in shaping such new and due channels for the truth and purpose of God.

The work of each was carried on to completion, by less capable hands and less idealistic minds. In the case of the first two, it has succeeded, though the bungling of Lincoln's work after his death has left its scars upon the nation. We believe that Woodrow Wilson's work will, in as short a time, also succeed. In spite of the present folly of our political leaders, the machinery of world law and order is being perfected, and we as a nation will sooner or later stop talking the diplomacy of cruisers and ultimatums and find a comfortable and honorable place

"In the parliament of the nations
The federation of the world."

And we shall lose none of our dignity, freedom, honor or glory by such Christian cooperation, but may again achieve our position of moral leadership.

Two Pioneer Builders

Two attorneys in diametrically opposite corners of the country, namely Washington, D. C., and Spokane, Washington, have been advocating a strong new application of the Fourteenth Amendment. The leader in this, we believe, to have been R. L. Edmiston of Spokane; in a pamphlet entitled, "The Holy Bible and the principles of Christianity."

In this, he traces the influence of the English common law, as it entered our national life, and shows how in the First and Fourteenth Amendments the people have made it impossible for any State, by any means, to deprive any child of knowledge he ought to have, to make of him a good, intelligent, useful citizen; that the whole weight of this body of legal precedent and enactment lays upon the State the positive duty of using the Bible as one of the instruments of education. This movement is crystallizing in the Bible Fellowship of the State of Washington, the immediate object of which is to bring about a reversal of the Supreme Court's interpretation of the constitution of that State, as excluding the use of the Bible in public education.

More recently Mr. Raymond M. Hudson, of Washington, D. C., acting as attorney for a number of citizens, has taken up the defense of our government Christianity against the recent atheistic attacks. He has prepared a brief in the recent New York religious education case, that works along similar lines in a fashion adapted to court procedure; but both base their argument for the use of the Bible in the schools upon the guarantee of rights carried in the Fourteenth Amendment. More power to these brethren in their effort to expand our governmental Christianity.

NOTES BY THE WAY

LEADERS of the Negro race appreciate perhaps more than their white co-laborers what Prohibition means to that race.

They are showing their wisdom just now, by establishing a foundation in Wiley College, Marshall, Texas, for the study of its effect on their people. Contrast this with the declaration of Mrs. Thomas Mc. Goldrick, speaking for a Roman Catholic Alumni Society. She said, "Real Americans are getting sick of laws that regulate their morals." It reveals which race has the true American spirit, and which has the largest promise of good to the country in the future.

IT is proposed by the Federal Council of Churches of Christ in America, that January 16th, be set apart as Amendment Day. This year it came on Sabbath, and was warmly welcomed by the majority of the ministers, each observing it as he saw fit. Anything that by occasion or suggestion, will bring the ministry of the churches back to their old time aggressive, and fervid initiative in the cause of freedom from alcoholic domination, ought to be welcomed by all, and will, we believe, receive the blessing of God.

As a victory, January 16th is far more significant than November 11, and its consequences, will in our judgment be more far reaching.

VIGOROUS attacks by the Four A's on the religious teaching in the public schools, is bringing out a vigorous defense which is becoming a legal advance to new and stronger positions in the effort to re-Christianize our education.

ANTI-EVOLUTION laws are to be systematically opposed by the American Association of University Professors, according to a resolution passed at their meeting in Philadelphia, during the holiday season. Few real lovers of the truth, will worry about that, if we only have guaranteed to us the teaching of old established religious truths. What the *Statesman* has always condemned, is the vanishing policy of excluding the Bible from the schools as sectarian, while putting in as final truth, the wild guesses of men who can't tell the cranium of a man from the femur of an elephant. Our policy in primary education, is to use only well tried, age old, proven and generally accepted truth as subject matter for teaching. For that reason we are in favor of these laws. Let the theory of evolution clear itself of contradictions, false proofs, absurdities and wild guesses, and it will be time enough to put it in the public schools. In the mean time, the whole wide world of investigation and publication is open to the advocates of this theory.

LONGFELLOW wrote of the Negro slaves:

"There is a poor blind Samson in this land,
Shorn of his strength and bound in bands of steel,
Who may in some grim revel raise his hand,
And shake the pillars of the commonweal,
'Til the vast temple of our liberties,
A shapeless mass of wreck and rubbish lies."

This could as well be said of the moral and religious illiterate, black, brown, red, yellow and white races that exist today. Their slavery is that of ignorance.

A SOMEWHAT recent movement of religious instruction both in the church or the school is valuable beyond words. It is based on the psychological fact that we act in response to ideals and habits, so it centers itself in using the admirable material to build up exalted ideals and, to some extent, sets the child doing noble deeds in the fond expectation that good, kind acts may become a habit of life.

WHATEVER is seen, or heard, or thought that in any way relates to action, bad just as well as good, is very likely to induce or suggest that action. Therefore, as has been declared throughout all the ages and by all the sages, Plato as well as Christ, only what is morally and æsthetically pure and wholesome should be exhibited to the young, or used as the material of education.

NOT flaming youth among students is marring college life today, but the effervescence of perverted middle age, in the old grads who come back to the campus and bring with them the habits and ideals of a bygone age. This was the judgment of a conference of University Church Workers, who met in Chicago, early in January. We have been hearing this from colleges and universities all over the country. Our view is that the colleges are entitled to police protection from these old rotters and ought to ask for it.

NOTICE served in the only way effectively open to them, and not radicalism, is the explanation of the considerable pacifist vote among the students who met during the holidays at Milwaukee. Their position may be extreme. So was that of Garrison, Lovejoy, Wendell Phillips, and the operatives of the underground railway. But the time has come for the political leaders to realize that the Christian conscience will no longer stand for big stick diplomacy, and the "I'm the sole judge of my own conduct" idea in international affairs. The machinery of adjustment is in existence, and Christian people are not concerned in how a lot of politicians are going to "Save face."

ACQUITTAL of Lieutenant Rouzier, and the conviction of six Germans in the occupied area, severely strained the relations between France and Germany, late in December. It is just an illustration of the fact that a civilian population never can hope for justice from military courts, where an army officer is party to the dispute.

BRITISH Columbia has reinstalled Bacchus the Publican, as one of its tax gatherers and reports having extorted $9,825,000, out of the weak slaves of appetite during the first year. More stupid, we should say, than the old Turkish Empire which farmed its taxes to the highest bidder. The hypocrisy of a Christian government thus exploiting the weakness and vice of its citizens, is more nauseating than Secretary Mellon's new denaturing formula can ever be.

"PROHIBITION is making imported liquor scarce". "Bootleggers using more wood alcohol and denatured stuff." "There were slightly more deaths than under the open saloon. Therefore, Prohibition is a failure and should be repealed." State it this way. Because there are a lot of reckless, greedy foreigners, who for the money there is in it will make and sell bootleg liquor, and a lot more old tanks that will commit suicide, by buying and drinking it, therefore, we should bring back the trade that did all this and more too, and abjectly surrender to this alienism. America's answer should be, *obey the law and you are safe.* It's a law, and a good law and we will enforce it.

OKUMA Hall, Yokohama, Japan, was the scene on October 15th, this year of the Jubilee celebration of the Japan Bible Society. During these fifty years, it has labored as an independent organization, but in close co-operation with both British and American societies. It has in this time circulated 6,995,126 copies of the Scripture. The outstanding speaker at this celebration was the Rev. T. Matsuyama, the only surviving member of the first translation committee.

AT this New Year season, the "Presbyterian of the South," is celebrating its one hundredth anniversary, and the Christian Observer its one hundred and thirteenth. There is a strength and stability about a church that holds fast to historic Christianity, which is the envy of modernism. It will probably always be so. "Every plant which my heavenly Father hath not planted shall be rooted up." The converse is just as true. This is the faith and hope of the National Reform Association, and the *Christian Statesman,* as it begins its sixty-first year.

FRANCE recently reduced her army from 650,000 to 400,000, and her military training period from 18 months, to one year. However, our newspapers were so full of discussion of the addition of ten extra cruisers to our navy, that they said little of this practical step toward disarmament, by our former ally. The security our Senate refused to give her by treaty, she has won through the League of Nations, and the Locarno treaties and proceeds to put away her guns, without waiting for a conference.

KEEP cool, but don't get cold, is good advice to all social workers today, as we are entering the winter of selfish discontent, with the achievements of political and social idealism. "Behind the clouds, is the sun still shining." That is the hope and assurance for every one who is working against the tide for better things.

"LOCAL option in 1929," is the slogan on the cover of the October issue of "Everybody's Monthly," published by the Irish Temperance Alliance. of Belfast. When the Irish and the Scotch begin to talk about cutting out the whiskey, we shall expect to hear the Germans soon talking about throwing away their steins, and they will all be talking sense.

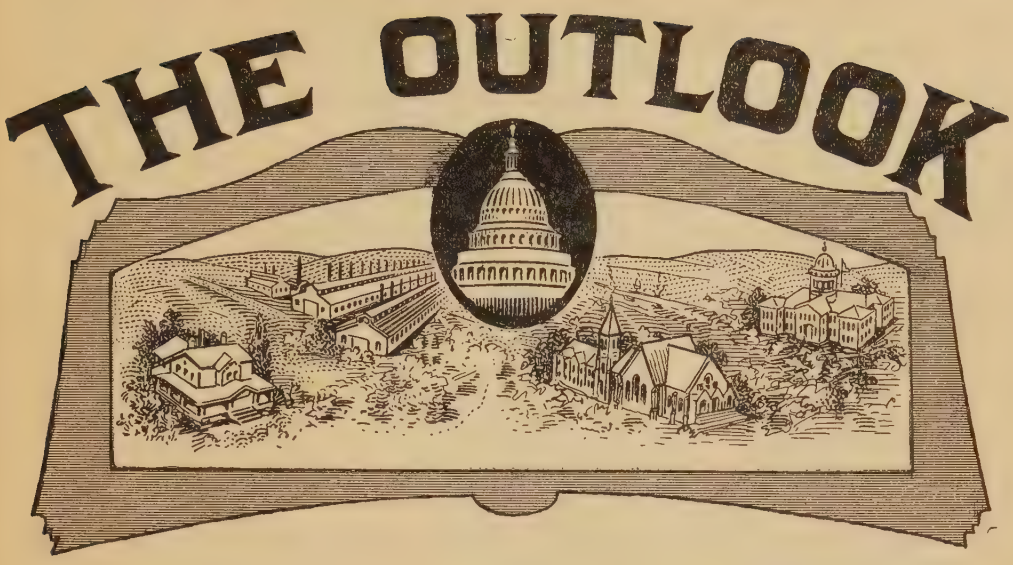
RESOLUTIONS outlawing war were introduced into the Senate of the United States in December, by Senator Borah. This step will have to be taken sooner or later by every nation, so why not make it sooner in the case of the United States. We are not concerned about what step comes first in the program of World Peace, but only that they be taken whenever the opportunity presents itself. Both the machinery of World Peace and the international law of World Peace are necessary. Both will have to come. Which we take this year is a secondary matter so that we step forward.

THE bogie of war with Japan has had one of its periodic appearances in the American press again. This time the Indepent drags it out in an article in its January 15 issue. Several other periodicals have also recently had such articles. The significant incident is that these appear simultaneously with the attempt of the war makers in Congress to put over a large naval appropriation. This is the Krupps trick of pre-war days.

THE business response to the refusal of the States to ratify the Twentieth Amendment in 1924 is, according to the Children's Bureau of the Department of the Interior, an increase in the legal employment of children between 14 and 16, in 24 out of 29 cities, and in 8 out of 12 States that have submitted statistics. This does not include occupations which require no permits or the illegal employment of such children. The door is still open for America to take the right step as soon as the poison of exploitation propaganda gets out of the body politic.

DISREGARDING ecclesiastical as well as civil authority Archbisop Jiminez of Gvadalajara, Mexico, recently placed himself at the head of a small rebel army in the State of Jallisco. This is the formal starting of the religious war that has been threatened in the domain of our southern neighbor. It is to be hoped that for the good of all concerned that President Calles will be able promptly to suppress it.

NO living being can mentally digest five criminal cases a day and do justice. Yet that is what Mrs. Ferguson has pretended to do ever since she took office as Governor of Texas, two years since. She pardoned or paroled 3,595 convicts, many of them criminals of the worst type. Every sane person in the world knows that she is making justice subservient to corrupt politics and selfish personal ends by such a course. By such a course she is making it harder to protect society in every State, and is making of herself an arch enemy of society.



Having Cleared The Ground

Recent decisions of the Supreme Court of the United States have cleared the field of every serious legal obstacle to the passage of laws requiring the reading and teaching of the Bible in the public schools. The next step is to secure the passage of such laws. This is necessary in those states where adverse rulings of courts have excluded such reading and teaching, as for instance, Louisiana, Illinois Nebraska, Washington and Wisconsin, in order to restore at once the practice that was destroyed by these erroneous decisions.

It is necessary in states which have permissive laws, because it is not fair to impose the burden of this decision upon the teacher.

It is necessary in states which by law leave it to school boards, because while they have no legal power to exclude it, the task of compelling action by court procedure on the part of unwilling boards, is expensive and irritating to the local community.

It is necessary in states where the question has not yet been raised, because the atheists in their campaign will raise it, and it should be a settled uniform policy for the nation.

The decisions that have cleared these legal obstacles in recent years are:

The cases of Bartel vs. Iowa, Bohning vs. Ohio and Meyer vs. Nebraska, involving the right of a legislature to forbid the teaching of a foreign language in the public schools; the United States Supreme Court held that such laws are unconstitutional on the ground that forbidding knowledge or instruction which is not injurious is prohibited by the Fourteenth Amendment. The Bible comes within that definition.

The Hill military Academy case of Portland, Oregon, in which the people of Oregon were overruled in the passage, by initiative, of a law which required all pupils to attend the public school, and is popularly known as the anti-parochial school law. The Supreme Court held that so long as nothing was

taught inimical to the public welfare, the state could not prohibit such schools by indirection.

In denying the petition for mandamus by Lewis, Justice Staley of the New York appellate court, said of the action of the New York State School Board, "The obligations of citizenship require the promotion of a spirit of patriotic and civic service, and the fostering in children of moral as well as intellectual qualities; that religious conscience, conviction and accountability, are the least dispensable foundations for good citizenship and real patriotism; that moral growth and intellectual growth, go hand in hand to make the essential elements of character and good citizenship; that the regulation does not create a union of Church and State or teach sectarianism."

These are but a few of the cases decided in recent years, but they make evident the proper course for every Christian citizen to pursue; namely, to make these principles actively and uniformly effective, by enacting them into positive laws that require an adequate education for citizenship. In contending for this policy of required Bible reading in the schools, we are right, from the Christian, psychological, humanitarian and legal points of view, so let us thank God, take courage and "press with vigor on."

Faulty Education The Prime Cause

The National Economic League recently took a vote of its members as to what is the most serious problem confronting the American people today. The result was as follows:

Lawlessness and direspect for law	1,203
The administration of justice	1,173
The World Court	950
Prohibition	946
Taxation	758
Ethical, moral and religious training	701
Agriculture	692

As to the causes of the direspect for law and the difficulties of the proper administration of justice, these people expressed themselves as follows:

Improper laws	694
Lax enforcement	895
Faulty public sentiment	1,065

One thing should be noted namely that all of these problems depend largely on public sentiment whether the law is right and just at present, or faulty and inadequate. What strikes us about these expressions of opinion is:

1. That they all go back to public education for their ultimate cause.

2. Only a minority of these people, presumably the leaders of thought in the economic world, saw that the ultimate controlling force is ethical, moral and religious training.

3. That there is a tendency to complain of new laws through ignorance, also to assert unduly the doctrine of personal liberty.

Journalistic Inadvertance

Even Jove nods sometimes. So does the Cincinnati Enquirer. In its story concerning the Nicaragua incidents the man who rewrote the press dispatches in quoting "The spokesman of the White House," wrote the following:

"Standing and reading the ancient document of the American threat of Mexican invasion in 1878, President Coolidge was unusually grave, solemn and firm. He explained that it was a note prepared by Secretary of State Evarts, and delivered to the Mexican Government by Minister Foster. President Coolidge reaffirmed it as the policy of his administration."

For a moment the fiction was forgotten, as we wish it always might be. If the President has anything to say to us, we would far rather have him say it to us, directly, candidly and plainly. If it cannot be so dealt with, why give it to the public at all? So much of indirection just now, but adds to the conviction, established by the November 17th incident, that we are being worked by some sort of propaganda, to create public sentiment for a course the American people would not otherwise support. "Open agreements, openly arrrivd at," is, we believe the wise and Christian policy for the nation. But we want the information given out on authority, and not via the rumor route.

Temperance Council Policy

At its recent meeting in Washington, D. C., the National Temperance Council, composed of the officers of twenty-one national organizations, adopted the following policy:

"Resolved, That it is the sense of this National Temperance Council that the temperance forces of the United States should not be diverted from the main issues in any election by giving attention to so-called Wet and Dry Referenda on the Eighteenth Amendment, or the National Prohibition Law, which referenda are without authority under the Constitution, and which are legally futile and can have no binding effect.

"In any State referenda having to do with laws or State constitutional provisions which will have a legal and binding effect the temperance forces should take an active part."

No Monopoly In Education

One of the policies determined by the Oregon school law decision in the United States Supreme Court is, that there shall be no monopoly in education, by any one in the United States. This Oregon law virtually asserted the right of the State to such a monopoly during the child's school years. The Court recognized that parents have some rights which the State is bound to respect; that other organizations have rights to educate, which cannot be abridged, unless they inculcate what is detrimental to the child or to society.

The Court seemed to realize that there are purposes in education above and beyond citizenship; namely the making of men and women. The State can only properly educate for citizenship. In doing that, it must put all into

education which is necessary to produce the highest type of citizenship. Even that, is far short of the objective of Christian family or church education, which is life in Christ Jesus.

The American ideal is to let all of these function side by side. If any family desires to employ tutors, well and good, so that they give an education that will fit the children for citizenship.

If a church wants to add a parochial system to its Sabbath Schools, it has that right so long as its schools give the education the State requires, and they are open to inspection by the State. This may not please some people, but it is now the settled legal policy of the United States.

What Poison Killed Them?

Weird tales of people who were poisoned by the government filled the front pages of the metropolitan newspapers during the holiday season. The turn-coat, Copeland and the wrong-headed, Bruce, made the Senate ring with their cries of legal murder, and Edwards made the bells on his cap jingle to the tune of, give me liberty to booze, or America will go to smash. But what are the facts. First of all, this is a striking illustration of propaganda, by coloring news heads and making screaming banners distort the facts. A careful reading of the news stories brings out that the new year revels were not half so tremendous and wet, as the head lines indicated. In New York, the night clubs closed on time for lack of patronage. In Pittsburgh, about 5000 revellers were in the down town section. None at all in most of the suburbs. This for a population of two millions for the district. In Chicago coverage went begging. The "revel was tame," to quote the newspaper. As to deaths from alcohol. In New York, there were as many during some preprohibition years; 1910 for instance. Then they were supposed to get the good old, aged in the wood, simon pure stuff, but it killed them all the same. Alcohol itself, especially when drank in anything like its pure state, is a deadly poison. When diverted from commercial, denatured alcohol, especially if it is redistilled and diluted, it does not have enough wood alcohol in it to poison any one that furnished the fatalities. It was not the drinking of the revellers, but of the old topers among the poor, drab slaves of alcohol, who took too much.

Another thing the news stories revealed, when one read past the headlines, is the fact that any one who died from any cause having a smell of alcohol about them, was listed as a victim of governmental heartlessness in poisoning them.

Here are two cases. A man died of pneumonia, because in a drunken fuddle he spent the night in the wet street instead of in bed, yet he was listed as a poison victim. In New York a woman got drunk, left the gas imperfectly shut off, and died, and was listed as a poison victim. No doubt, Gen. Andrews is drying up the supply of whiskey, and people who are bound to have it are driven to the use of alcohol.

William S. Gray, a manufacturing chemist, of the firm of Gray and Company, 340 Madison Avenue, New York, in an interview protested that the

amount of wood alcohol used to denature grain alcohol would not kill any one.

"The United States Government has used the same method in denaturing grain alcohol for the last thirty years. With the sole object of rendering the grain alcohol unfit for beverage purposes it has put in two per cent of wood alcohol. When a gallon of this denatured alcohol is used, there is, because of the dilution only about one per cent of wood alcohol. There is not enough poison in one per cent of wood alcohol to kill a baby—any honest test will demonstrate that.

"When any one talks about legalized murder of citizens by the use of wood alcohol, he doesn't know what he is talking about. That is the worst rot ever uttered. The thing that kills the unfortunate who, in his craving, will drink anything, is the alcohol itself in its raw state. Alcohol in the raw state is not fit for use and ought to be aged to get the fusil oil out of it; it is hard and raw, and disastrous in its effect on the lining of the stomach.

"Every country on the globe uses the same method to denature grain alcohol. It is the only method yet devised. And it doesn't matter what you put into raw alcohol, the result would be just the same. An honest investigation of these fatalities would show that in many cases men and women have died from excessive alcoholism and exposure which has brought on pneumonia, and that the deaths were not due primarily to wood alcohol poisoning.

"The wet propagandists have got to have something to hang their hats on, and if a poor wretch who will drink anything to satisfy his craving is found dying with a smell of liquor on him, they shout: 'Wood alcohol.' The fact is it is raw alcohol."

Christ In The Mexican Congress

By Esther Wellman

Mexican Congress is still in session and will continue until the first of the year. To be living in Mexico City these days is like walking the streets of Cæsarea in the time of Paul. Such is the hunger and thirst after God that eight hundred Bibles were sold here in four days! This same Jesus that lifted empires off their hinges and turned the stream of centuries out of its channel, still governs the ages and walks in unexpected places. We find Him in the Mexican Senate. This tremendous message of Jesus was not heard in a Methodist camp meeting, but was delivered like a bolt out of the blue in the Chamber of Deputies. Friends, for His sake and in His name will you pray for Mexico?

The President of the Chamber of Deputies: Deputy Antonio Diaz Soto y Gama has the floor.

Mr. Diaz Soto y Gama:.... I shall close my discourse and I wish to open it by honoring that holy Name which the church has forgotten—namely, Jesus the Christ. (Applause.) And in naming His name I am certan that I have the sympathy and hearty endorsement of each member of this august body.... The thinking men of this assembly, and the thinking men of Mexico believe in and love the Christ! There is nothing.... I know of nothing.... we know of

nothing more beautiful, more revolutionary, more moving, more holy, or more progressive than the Gospel of Christ.....

As a Christian, I agree with my fellow deputy, Mr. Cerisola, in many things, but I do not agree that the present revolutionary tendencies aim at the un-Christianization of Mexico. The revolutionary party would like to see all Catholics become Christian once more, and we ourselves would like to be better Christians. We who constitute the revolutionary party would rise above our past failures—for along with the great things we have done we have sinned—and there is but one Person who can save us, namely, Jesus our Lord! O, would that the revolutionary party had the courage to raise high His banner!

It would place our faith and our future in the hands of the matchless and irreproachable Christ—the axis of our present civilization. For He and He alone can save us from present corruption.....

Tomorrow I shall be told that we are not theologians and that we should not inject religious dogmas into the discussions of this political body. I am offering you no religious dogmas—I only offer you the Christ-.....

Never before have I trembled on mounting this rostrum. In speaking as I do, I am impelled by a higher will than my own. And I dare speak only because I have made a serious and exhaustive study of the present situation. That this debate will and should provoke a theological crisis, I do not doubt. Let them say tomorrow in the streets that this man Soto y Gama is a bandit, a highwayman, a blasphemer who takes upon his lips the name of Jesus. It matters not!.....We must prove that we believe in and love the Christ and His program.....

Gentlemen, I do not agree with Mr. Trevino, that the future of Mexico and the future of humanity depends upon the solution of the economic problem. The problem of Mexico, as of the world, is the problem of raising our moral standards. Who does not recognize the disastrous moral condition in which we now find ourselves? The tide of immorality which is flooding the world has reached us too. Yes, gentlemen, our revolutionary party is also corrupt. Even as the Russian revolutionists have their ulcerous defects, so have we. And, my friends, I profoundly believe that only the humble Nazarene can save us. Only as we fill our minds and souls with His teachings and His love can we fulfill our mission!.... Morality alone is not sufficient. Christ and only Christ is the solution to this problem!....

Here then I take my stand as a sincere Christian. And if some shall say: "My skeptic friend, why have you turned Christian so suddenly?" I can only answer—the sorrow and suffering of my people have brought me back to the feet of my Saviour.....

So, gentlemen, unhesitatingly and fearlessly, I demand that we raise high the banner of Christ. Let us remind ourselves that Jesus came into this world not only to help the rich, but also to save and heal the poor, the sick, the halt, the maimed, and the blind! If Christ should return to earth today He would take His stand with us. Let us then make Him the captain of our fate.—*"Mexico," organ of the Methodist Episcopal Church in Mexico.*

Editorial Note. By permission of the Northwest Christian Advocate.

Why Not Both?

As an illustration of the "Knights and the Shield" in the intellectual world, ex-president Suzzallo's break about the responsibility of the teacher for the scholar's character, deserve a leather medal. He is quoted as saying, in an address delivered in Portland, Oregon.

"The average critic of the schools, expects them to do things they were never designed to do; he expects them to develop triple-A high moral character which is primarily the function of the home and the church. 'I love my job as schoolmaster, but I am not going to take responsibility for the development of those things in youth which are left undeveloped by the breakdown of other institutions.' "

Any one with a rudimentary knowledge of American life knows that fifty percent of American parents, and consequently homes, are without religious or moral knowledge, conviction or idealism. These parents can give their children no more than they themselves possess. Therefore, these children are moral and religious illiterates when they are sent to school. But blaming these parents and throwing the responsibility upon them gets us nowhere but into the ditch.

It is all very well for him as a teacher to try to unload the responsibility of his profession upon the amateur in the Sabbath School. That has been a common practice of parents, school teachers and thoughtless churchmen for more than a generation. But it won't excuse either of them. This Sabbath School teacher has no way of getting at his fifty percent, unchurched ireligious child population. The churches would very quickly respond, if these children would present themselves for such education as the church can give in either Sabbath sessions, mid-week or vacation Bible schools, so they cannot be blamed. To some extent this condition has been aggravated by the ridicule which many fad educators have heaped upon the church's work in education. It comes with poor grace now for a representative of the states schools to attempt to deny responsibility in the presence of these facts.

The *Christian Statesman* would be the last to excuse the negligence of parents in home instruction. That is God's ordained method. We believe in Sabbath School work too, especially for the children of the unchurched. But we emphatically protest that these should be supplemented and aided by the states work in her schools. It will require all of them to make this a moral and religiously literate nation by the next generation.

It is a cheap trick of rhetoric for a speaker or writer to deny one side of a truth for the sake of emphasizing another. It adds nothing to the impressiveness when this is done by a great preacher or a high priced educator. What we need today is that inclusive type of thinking concerning religious education that will in its induction bring in all the facts, and then in its construction include all of the necessary means to achieve the great end of making America a self governing people.

Contributed Articles

Bolsheviking America

W. S. Fleming

Within a week it has been my privilege to get a slight view of what is going on in Russia. Last Monday I heard a powerful address by C. C. Morrison, Editor of the Christian Century, on present conditions in Russia. The same day I read a very fine article in one of my church papers on the same subject by G. Bromley Oxnam, pastor of the Church of all Nations, Los Angeles. These two men, with a group of others, spent a month in Russia last summer examining conditions in that country, and they are now telling us what they found.

In 1917 when the revolution occurred in Russia, the former rulers were killed, the government overthrown and atheists, Bolsheviks, took charge of everything. What interested me most is the religious situation, especially the religious training of the young, or the absence of it. I am considerably surprised to find the very close resemblance between what we have been doing for fifty years in America, and what is being done today in Russia.

There is very close resemblance in method:

1. Both countries have complete separation of church and State.
2. Both countries grant absolute religious freedom.
3. Both countries shut religion out of the schools.
4. Both countries put materialistic science into the schools.
5. Both countries leave religious training of children to home and church.

There is complete contrast in starting point and desired result.

1. We boast that we are a Christian nation, while Russia insists she is atheistic.

2. We seek to preserve religious liberty, while Russia aims to destroy religion.

3. They think and say "When the rising generation has absorbed materialistic science, religion will be doomed," while we neither say nor think.

4. They seek to kill religion, while we wonder why religion is at such a low ebb among our young people and citizens generally.

5. They figure that living as though there were no God will soon result in belief that there is no God, while we forget to figure.

6. They bank upon the well known adage "What is put into the schools will soon appear in the lives of the people," while we are too dull to see the logic of the situation.

A serious question comes to me, "What shall the harvest be?" Will the same breath blow hot in America and cold in Russia, fostering religion here and atheism there? Will the same course of treatment produce freedom for religion in America and freedom from it in Russia? Will the same seed grow

denial of God there and faith in God here? There is an old Book that asks, "Do men gather grapes of thorns or figs of thistles?" The same Book tells us that what we sow we reap. But that is a forgotten Book these days and maybe, being out of date, it is not true.

At least we can reason. Benjamin Kidd, in his "Science of Power," tells us that what is put into the schools will appear in the lives of the people in from twenty to thirty years, and he illustrates his point by the experience of Germany. In 1888, the youthful Kaiser came to the throne. He at once called the teachers of his realm together and made to them a remarkable speech, preserved to our day, containing just two points: 1. I rule by divine right, it is ME AND GOTT. 2. War is the highest and noblest occupation of humanity. After expanding his points, he said, "Teachers of Germany, go back to your schools, and teach these two great principles to every child under your care, from kindergarten to university." And they did. Very soon, the schools of Germany rang with deification of the Kaiser and glorification of war, and in twenty-six years the world war burst upon humanity. Mr. Kidd explains the uprising of modern Japan in the same way.

An American illustration will be better understood perhaps. About 1890, at the request of the W. C. T. U., every State Legislature passed laws requiring scientific temperance instruction in all the public schools, and in twenty-eight years we wrote the Eighteenth Amendment into the constitution. The teachers are now telling us "If you want America in line for world peace give us a chance, and in third of a century we will swing America to your liking."

There is no question but what goes into the schools will soon come out in the nation. About 1870, we dropped religion from public education and secularized the schools. In about twenty years Archbishop Ireland, Prof. Paulus, Draper, Butler and others began to see the break down of religion and the growth of crime, and it is forcing itself upon us today with a vehemence that will soon make even deaf, dumb and blind America listen and take note. The result has been retarded beyond the conventional thirty years, because religion did not leave all the schools and because of the work of the church and the Christian home, but in spite of them all, it is here. For fifty years, long before Russia coined the word or invented the method, we have been Bolsheviking America, breaking down religion, sowing the seed of atheism. Perhaps the harvest has not had time to appear in Russia, but it is with us in America.

Three years ago, the American Bar Association told us that in major crimes this is the most lawless country in the world, and that the condition has been coming "since 1890," Warren F. Stone, a member of the Supreme Court of the nation, said two year ago that the morals of the lawyers, an example of the general condition, have been on the down grade for a third of a century. We are reaping what for half a century we have been sowing.

And the same crowd that is running things in Russia are on the job in America. Three atheist organizations are today battling tooth and claw to keep religion out of education in this country; the American Association

for the Advancement of Atheism, the American Rationalist Association, the American Secular Union. Another, the American Civil Liberties Union, is composed mainly, though not entirely, of atheists. Three of these are young and vigorous. Their membership is small, but like wolves, where one sounds like a dozen and two like a regiment, they make a lot of noise. The Devil's Angels seem to be a name often applied to local organizations of the first of the above groups, and it is reported that they are organizing in colleges and high schools over the land. These atheist groups have no churches or schools or hospitals to support,—atheists do not build such institutions,—so they can put all their money into propaganda, and they are doing it with a zeal and liberality worthy of a better cause.

One piece of literature, a small sixty-four page pamphlet, is specially dangerous. It is an attack on the Bible in the schools. It has a catchy title that covers up its real aim, is widely advertised and extensively purchased. More than a third of the book is taken up with the old time-worn threadbare atheistic attack on the Bible, not dangerous among thinking people. Most of the rest claims to tell what the Supreme Courts of the States have said on the Bible in the schools, and it very sorely misrepresents the facts, and it is here that the danger lies. It considers only five of the sixteen decisions, misrepresents all but one of these, and gives no inkling that there are others, and of course, it tries to take those that say the most against the Bible in the schools. At one point it says that whereever the courts have faced the question on its merits they have uniformally held that reading the Bible in the schools is "illegal, unconstiutional, and subversive of the rights of those who oppose the reading." It would be difficult to make a statement farther from the truth, for the decisions are almost a unit in favor of the right of the Bible in the schools.

The little leaflet meets its greatest opportunity and does its most damaging work with State Legislatures. In 1925, bills were before a score of State Legislatures for religion in education, usually reading the Bible in the schools. Whenever such a bill came before a law making body, an atheist on watch secured a lot of the pamphlets and sent one free to every member of the legislature. There was nothing in print to deny its false assertions, with the result that the Bible bills were killed in several States. This single incident shows how zealous American Bolsheviks are and with what consummate wisdom they plan their attacks, and how, with just one thing in mind, they can and do concentrate and often win victories out of all proportion to their numbers.

A specially unfortunate feature is that many good citizens, thorough believers in the Bible and religion, are often deceived into joining hands with these atheists and helping them to put over their devastating program. Many Jews, Catholics, Adventists, Missouri Synod Lutherans, the less religious Unitarians, super-selfconscious sects, and a sprinkling from evangelical churches are unintentionally becoming parties with these American Bolsheviks in Bolsheviking America. Just today a letter from an Adventist friend in California brought objection to being classed with atheists and radicals, and I was compelled frankly

to reply, "If you don't like to be classed with that crowd, better leave the crowd."

The fact is that practical atheism, living as though there were no God, already has such a hold upon America as a result of fifty years of religionless education that to save America from actual atheism we must have the united effort of every lover of God,—Protestant, Catholic, Jew and all the rest—to put the great generally accepted religious truths back into the schools and give them to the children as faithfully as we now teach mathematics. This and this only, will save us from a Bolsheviked America.

Note. Since Dr. Fleming wrote the above, the National Reform Association has printed and is distributing a forty-eight page booklet by this author, that is a direct refutation of the atheistic pamphlet mentioned in this article. The title of Dr. Fleming's booklet is "Religion in the Schools or Chaos." The price per hundred of these is $3. Per copy five cents. Editor.

Deuteronomy And The Government Of The United States

The Book of Deuteronomy is the last of the five Books of the Pentateuch, and purports to be a hortatory recapitulation by Moses of the judgments, decisions and statutes which God gave to Israel at Mount Sinai, and elsewhere during their long sojourn in the wilderness. It is a "Book of Reviews," being not so much a review of their history as a commentary upon it. It is a perfect marvel of religious oratory, possessing "all the warmth of a St. Bernard, the flaming zeal of a Savonarola, and the tender, gracious sympathy of a St. Francis of Assisi." Taken as a whole the Book is really an exposition of the great commandment, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." It was in the language of Deuteronomy that Jesus summarized the whole of the Old Covenant in a single sentence (Matthew 22:37; cf. Deuteronomy 6:5). And it was from Deuteronomy He thrice drew weapons with which to vanquish the tempter in the wilderness (Matthew 4:4, 7, 10; cf. Deuteronomy 8:3; 6:16; 6:13).

Blackstone defines law as "a rule of action." The Apostle James evidently thought of it as a fence, when he boldly declares that "whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all," (James 2:10). Every country boy knows perfectly well that an animal in the barnyard does not need to leap over every length of the barn-yard fence to get out of the enclosures. There are ten lengths of fence in the Decalogue; they are all found in Deuteronomy, chapter 5.

The Ten Commandments are wonderfully comprehensive: though, being negative, largely, they have their limitations. Their brevity forbids exhaustiveness. They say nothing of conspiracy, bribery, rape, arson, libel, fraud, drunkenness, slavery, obscenity, and lying as such, kidnapping, breach of contract and the like; but they were primarily designed to impart in general a clearer knowledge of sin to Israel as citizens of the theocracy; and they did. Other ancient nations reduced the duties of citizenship to a brief compendium easy to be

remembered; for example, the "Twelve Tables" of the Romans, but it was left for the Hebrews to contribute the most wonderful compendium of law in the history of the human race.

The Ten Commandments have in them elements of permanent value. As Dean Stanley views them, they are "the foundation of all morality." There is nothing merely local or temporary about them. They were delivered as the Talmud reminds us, "in no-man's land," and, therefore, were intended for not only the Jews, but for all peoples. Historically, they have passed unaltered into the theology of the Christian Church, and have furnished the warp to many modern nations for their charters and constitutions. The framers of the Constitution of the United States were saturated with them. Jesus endorsed them as the Magna Charta of religion and justice, and built upon them His own principles and beatitudes, adding a new commandment, that men should love one another as He loved them (John 13:34). Law is not annulled by love, but rather carries on its work in a law-governed sphere. The theocracy of the Old Covenant and the Christocracy of the New have this in common, that they have their roots in righteousness.

Many other precepts beside those of the Decalogue, are found in the Book of Deuteronomy. Laws concerning worship, holiness, the kindly treatment of the poor, fair judgment, criminality, usury, divorce, vows, etc.; all of which, almost without exception, are of most priceless importance to any civilized nation. Of ritual and ceremonial laws, there are but few. Sacrifices, indeed, are to be brought to the central Sanctuary, but little or nothing is said of the ritual with which they are to be presented. Only blood is not to be eaten. (Deut. 12:16, 23; 15:23).

The whole code of Deuteronomy is confessedly antique. Dr. Driver, who held that the book was not actually written down until the seventh century B. C., very explicitly states that "it would be a serious mistake to suppose that the laws of Deuteronomy were the creation of the age in which the book was composed. This may be the case with one or two; but the majority are beyond question much older, the aim of Deuteronomy being merely to present them in a new literary setting, and to inculcate them with fresh motives."

In Deuteronomy, then, we may assume that we possess a collection of laws, of both great antiquity, and of divine origin. As they constituted the basis of the Theocracy of Israel, so they now undergird the whole fabric of all modern Christian states. Israel's national existence depended upon their keeping the law. "Every nation lives by loyalty to law," as George Adam Smith observes. To keep the law meant Israel's *life!* They were repeatedly exhorted to take heed unto Jehovah's statutes and ordinances, that they might *live* and go in and possess the land which God had promised them (Deut. 4:1, 30:6; 32:47). And so it is with every people, and with every nation.

One law in Deuteronomy is of special importance. It is known as "the law of the kingdom," (chapter 17:14-20). It is one of the twenty-five laws "peculiar" to Deuteronomy, and explicitly specifies that "when a king sitteth upon the throne of his kingdom, he shall write him a copy of this law in a

book.... and shall read therein all the days of his life: that he may learn to fear Jehovah his God"; Various stipulations are made concerning the future king; for example, he must be Jehovah's choice and a native Israelite, he must not multiply horses, or wives or wealth, lest his heart be turned away from God through the importation of foreign religions by the women of his harem, and he lead his people into war, fighting only for self and for self-aggrandizement. The whole section is a perpetual warning to monarchs. It finds a parallel in Psalm 101, which is a psalm for kings. It thus sets forth in outline the law of the kingdom, and makes the king subject to the principles of the "Theocracy,"—a term first coined by Josephus. In our thinking of Israel's history it is not uncommon to speak of the coronation of King Saul and his elevation to the Kingship as the transition of the nation from Theocracy, or God's rule of the people, to Monarchy. Dean Stanley, for example, speaks of "the close of the Theocracy," and "the beginning of the Monarchy." But this manner of speaking is hardly justifiable. An instructive passage in II Chron. 13:8. speaks of "the Kingdom of Jehovah" as still in the hands of the sons of David," showing that the sense of the Divine sovereignty over Israel was not necessarily cancelled or even impaired by the change of national polity. In the latter writings of the Old Testament Jehovah was commonly thought of as having made Zion His favored seat, from which as His capital, He exercised a world-wide dominion (Zech. 14:9, 16, 17; Jer. 10:10; 48:15; 51:57; Psalms 95:3; 98:6; 145:1).

The application of all this may not at first seem apparent. But the following observations, suggested by the Code of Deuteronomy, bear upon the Government of the United States: (1) By it Israel were taught to fear God; (2) also to love him; (3) likewise to worship Him; and (4) to serve Him. So should the United States. They were also enjoined to practice righteousness, and deal justly with one another; and to remember the discipline of the desert, how Jehovah had led them for forty years through the wilderness, that He might humble them, and prove them, to do them good in their latter end. Chapter 8:2, 16. And especially when they should choose a king, it is enjoined that he should not be ambitious to make his nation a competitive world-power, rivaling other nations and kingdoms, but humbly to reign in the light of Jehovah's law as His representative. Thus, were Israel to remain forever God's people, separate from all other nations, "a kingdom of priests and holy." So should the United States.

In the parliaments of men "bills" are introduced and discussed, and later on modified and emended, sometimes completely rewritten, and even then still beaten out and debated, changed and reconstructed, until in due time they pass from "bills" into "laws," and receive the sanction of the government. The laws of Deuteronomy, on the other hand, were minted and issued in a very true sense by the Parliament of Heaven, being stamped in language and conception with the imprimatur of God, and accompanied with Divine motives and sanctions, and destined to direct all men in their law-making for all time. Blessed, therefore, the nation whose God is the Lord, who obey His mandates, and who look to Him for both wisdom and authority!

Digest Of Laws

Controlling Moral and Religious Education in the Public Schools

Continued from Last Month

CALIFORNIA

Two sections of the Constitution of California bear upon this subject.

Article I, Section 4

The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be guaranteed in this State.

Sec. 8 Article 9. "Nor shall any sectarian or denominational doctrine be taught or instruction thereon be permitted directly or indirectly in any of the common schools of this State.

A case pending in the Courts of that State since 1922, Evans vs. Selma Union High School District, which was decided in favor of Evans in the lower court, which excluded the Bible from all school libraries. The Supreme court sitting in Bourk January 24, 1924, reversed this lower court and in substance said:

The King James version of the Bible is not a sectarian, partisan or denominational publication, and that the mere placing of copies thereof in a public school library is not contrary to the constitution and Statute of California relating to religious toleration and requiring school authorities to exclude from the public schools and school libraries all books and publications or papers of a sectarian, partisan, or denominational character.

Note: The court avoids decision as to whether reading from the Bible to the pupils or using is as a basis for instruction is permissible, and the present policy of the Superintendent of public instruction seems to be to allow the local Boards and teachers to go no further in this work than he is compelled to.

ILLINOIS

Constitution

Art. 11 Sec. 3. The free exercise and enjoyment of religious profession and worship without discrimination shall forever be guaranteed; and no person shall be denied any civil or political right, privilege, or capacity on account of his religious opinions; but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State. No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preference be given by law to any religious denomination or mode of worship.

Article viii, Sec. 3. Neither the general Assembly nor any county, city, town, township, school district, or other public corporation shall ever make any appropriation, or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution, controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money, or other personal property ever be made by the State or any such public corporation to any church or for any sectarian purpose.

The interpretation of the law then is

(1) Free enjoyment of religious worship includes freedom not to worship. Section 3 of article 2 of the constitution, guaranteeing "the free excercise and enjoyment of religious profession and worship, without discrimination?" includes freedom from being compelled to join in any religious worship.

(2) Children attending public school can not be compelled to join in religious worship. The reading of the Bible in the public schools, the singing of hymns and the repeating of the Lord's prayer in concert, during which time the pupils are required to rise, bow their heads and fold their hands, constitutes worship within the meaning of the constitution, and pupils cannot be compelled to join therein against their own or their parent's wishes.

(3) The constitution forbids giving sectarian instruction in public schools. The provision of section 3 of article 8 of the constitution forbidding the use of public school funds in aid of any sectarian purpose, is a prohibition of the giving of sectarian instruction in the public schools.

(4) Reading of the Bible in the public schools constitutes sectarian instruction. The reading of the Bible in public schools constitutes the giving of sectarian instruction within the meaning of section 8 of article 8 of the constitution."

LOUISIANA

Article IV

"Every person has the natural right to worship God according to the dictates of his conscience, and no law shall be passed respecting an establishment of religion."

By Court action in the Ross case, the school board was enjoined against enforcing a rule opening the schools by a reading from the Bible on the ground that a

teacher could not read from the New Testament without giving instruction in Christianity and discriminating against the Jews. To the position "that such pupils might be excused" the Court replied "that such exclusion puts him in a class by himself, it subjects him to a religious stigma."

This was reaffirmed in Herrold vs. Parish Board.

MISSOURI

Constitution

Article I, Section 5.

That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience, that no person can on account of his religious opinions be rendered ineligible to any office of trust or profit under the State.....but the liberty of conscience hereby secured shall not be construed to excuse acts of licentiousness nor to justify practices inconsistent with the good order, peace or safety, of this State or with the rights of others."

Sec. 6. No person can be compelled to erect, support or attend any place or system of worship, or maintain or support any priest, minister, preacher or teacher of any sect, church, creed or denomination, but if any person shall voluntarily make a contract for any such object; he shall be held to the performance of the same.

Sec. 7. No money shall ever be taken from the public treasury directly or indirectly, in aid of any church, sect, or denomination of religion, or in any aid of any priest, minister, preacher or teacher, thereof, and no preference shall be given to, nor and discrimination made against, any church, sect, or creed of religion, or any form of religious faith or worship.

This has been construed to exclude the reading of the Bible in the schools, but not to forbid giving school credits for Bible work done outside school hours or the furnishing of sufficient helps to accredited teachers who are doing such work.

NEVADA

Article I, Section 4

The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this state, and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of this state.

The State superintendent of public instruction reports that no Bible reading, except study of references in literature, is allowed in the public schools. The Nevada constitution provides that any district which allows "instruction of a sectarian character" in its school may be deprived of its proportion of the interest of the public school fund, and this has been construed as excluding Bible reading. This is an inference from the words of the constitution which has not yet been passed upon by the courts.

UTAH

Article I, Section 4

No public money or property shall be appropriated for, or applied to any religious worship, exercise or instruction, or for the support of any ecclesiastical establishment.

Article 10 Sec.

The legislature shall provide for the establishment and maintenance of a uniform system of public schools, which shall be open to all children of the state and be free from sectarian control.

Sec. 12. Neither religious or partisan tests or qualifications shall be required of any person as a condition of admission as a teacher or student into any public educational institution of the state.

The State Superintendent gives the following interpretation of these provisions:

The state constitution and statutes forbid religious or dennominational instruction in the public schools. To avoid the practice of comments which could very well be more or less personal views, and to avoid interpretation which in many cases might easily be made by the manner of reading scriptural passages, it has become customary to have no Bible reading in the schools of the state.

WASHINGTON

Section II

Absolute freedom of conscience in all matters of religious belief, sentiment and worship, shall be guaranteed to every individual and no one shall be molested or disturbed in person or property on account of religion, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the state. No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction or the support of any religious establishment. Amendment provided that this article shall not be so construed as to forbid the employment by the state of a chaplain for

the state penitentiary and for such of the state reformatories as in the discretion of the legislature may seem justified.

Extracts from the Code of Public Instruction, 1923:

Article I, Section 11: * * * * No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or the support of any religious establishment. * * * *

Article IX, Section 4: All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence.

1. "The giving of credits for Bible study done outside of school, furnishing an outline of study, conducting examinations, and the rating of papers, covering the "historical, biographical, narrative and literary features of the Bible," violates Const., art. 1, sec. 11, providing that no public money shall be applied to any religious worship, exercise or instruction." State ex rel. Dearle v. Frazier, 102 Wash. 369.

A campaign has been on for several years to amend the constitution.

WISCONSIN

The use of any version of the Bible as a textbook in the public schools, and the stated reading thereof in such schools by the teachers, without restriction, though unaccompanied by any comment, has "a tendency to inoculate sectarian ideas," within the meaning of sec. 8 chapter 251, Laws of 1883, and is "sectarian instruction" within the meaning of sec. 3 Art. X Constitution.

But textbooks founded upon the fundamental teachings of the Bible, or which contain extracts therefrom, and such portions of the Bible as are not sectarian may be used in the secular instruction of the pupils and to inculcate good morals.

The fact that the petitioners are at liberty to withdraw from the school room during the reading of the Bible, does not remove the ground of complaint.

The stated reading of the Bible as a textbook in the public schools may be worship, and the schoolhouse thereby become, for the time being, a "place of worship," within the meaning of sec. 18, Art. I Const.

Such reading being religious instruction, the money drawn from the State treasury for the support of a school in which the Bible is so read is for the benefit of a "religious seminary," within the meaning of said section.

Wisconsin Constitution, Art. I sec. 18. The right of every man to worship Almighty God, according to the dictates of his own conscience, shall never be infringed; nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; nor shall any control of, or interference with, the rights of conscience be permitted, or any preference be given by law to any religious establishments, or modes of worship, nor shall any money be drawn from the treasury for the benefit of religious societies, or religious or theological seminaries.

WYOMING

Constitution—Article I

Sec. 18. The free exercise and enjoyment of religious profession and worship without discrimination or preference shall be forever guaranteed in this state, and no person shall be rendered incompetent to hold any office of trust or profit or to serve as a witness or juror because of his opinion on any matter of belief whatever, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or to justify practices inconsistent with the peace or safety of the state.

Sec. 19. No money of the state shall ever be given or appropriated to any sectarian or religious society or institution.

Article VII

No sectarian instruction, qualifications or tests shall be imparted, exacted, applied or in any manner tolerated in the schools, of any grade or character, controlled by the state, nor shall attendance be required at any religious service therein, nor shall any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under this constitution.

The State Superintendent rules that this forbids the reading of the Bible in the public schools.

CITY LAW

In addition to these state laws forty-two of the large cities including New York and Baltimore have special charter provisions or legislation either permitting or requiring the reading of the Bible in the schools.

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EDITORIAL

No Conflict Here

Occasionally some one writes to us, gently taking us to task for not stressing more vigorously the essential quality of the Christian teachings concerning individual salvation. Their argument usually is that if you get people right at heart you will get Christian social conditions.

There is no conflict between the ministry of personal regeneration and of National Reform Association. Christian ministers in their own churches are presenting the need of individual salvation. Our own Association does not overlap here. There is need also for National Salvation. Nations must recognize the kingly office of Jesus Christ and obey the laws of God. The laws of the nation must coincide with the laws of God, and with the will of God as revealed in His Holy Word.

Christian pastors have their own sphere of labor. They cannot successfully fight for the enactment of righteous laws of themselves. Pastors usually recognize this and welcome the work of our Association. Nations as well as individuals must enter the valley of decision. This is shown very clearly in the Sunday School lesson for today (Joel 3, 9-17). A city, a state or a nation can do business on absolute materialistic lines, or it can take God into consideration. The National Reform Association was organized to preach this Gospel and to work for its practice. Righteousness axalteth a nation. A nation that forgets God will be brought to nought, and the righteous as well as the unrighteous suffer in its collapse.

Proclaims Inconsistency

Spanish delegates who attended the Eucharistic Congress last year in Chicago, were loud in the praise of American religious liberty, as they enjoyed it in America. Up to date, we have not heard of them suggesting any relaxation of the present intolerant persecutory oppressive laws which harass Protestants in Spain.

Prof. James D. Rankin raises the question in the United Presbyterian as to what would happen if any Protestant body should seek to hold such a gathering in Spain.

It might be good tactics for some international organization to attempt it, just to smoke out these moral astigmatics. It would be one of the greatest achievements of the age, if the Protestant world could force its doctrines and ideals of religious toleration upon the twenty-four Roman Catholic countries of the world. On the Western Hemisphere, that is fast being accomplished. In France and Belgium it is reasonably well established, but in the rest of Romanist Europe, it is still to be achieved. We are proud of our religious

toleration, and hope that it may make such an impression on these visitors, that they will become the untiring advocates of its adoption in their own lands.

An Adequate Religious Educational Program

The need of today is for a program of education adequate to the needs of the nation. Such a program would include the following policies:

1. Every parent should become a teacher to the extent of reading the Bible every day to his children.

2. The Sabbath School or church school should teach the Bible efficiently to all who presented themselves for such instruction.

3. The church should furnish a continuing education by sticking to the declarative instruction in the Bible from the pulpit and by stressing the adult Bible class work.

4. The State in its public schools should have the Bible read every day by its teachers to every scholar and include such teaching of its ethics as will equal any other course of instruction. As far as possible they should be interwoven.

5. The State should also maintain a continuing education in moral laws and their source and effects, for all its adult citizens. It does so now in agriculture, household science and economics. It should also in that more difficult field of knowledge, ethics.

Such a program of moral and religious education would in the next generation produce a progressive, self-governing and permanently prosperous people. It would prove to be the most economical and efficient governing force that the world has ever known. This is the program that must and will be adopted before the Kingdom of Christ is really established on the earth. Break this down at any point and civilization soon shows the same effects that appear in the top of a tree when a part of its roots are cut or torn away. Its bulk shrinks by decay in its branches.

The Rights Of All Concerned

When we begin to examine the matter of reading the Bible in the public schools, and the giving of moral instructions based on religious facts, we are always confronted by the assertion of the rights of non-Christian people in the matter. In fact this assertion of minority rights has been pushed to an extent, that the actual rights of the majority are often forgotten. In this study then, let us begin with the rights of the child. When this child grows up, he will have to obey a body of laws based more or less on Christian ethics. He will be punished if he violates them. He clearly has the right to be taught the "what and the why"of them. Unless he is egged on by some adult, he will never get it into his head that any right is being violated by giving him this instruction. As long as he is not penalized in any way for refusing to believe it, there is no right violated.

Next comes the right of the nation. It clearly has the right to attempt to govern by instruction rather than by force. What the great majority of the

citizens believe to be right or wrong, they have the right to teach as such, and to use the natural instruments of such instruction. They have the right to demand that the State which they have erected over them shall be responsive to their will and give such instruction.

But suppose the State they have erected, as for instance the State of Washington, directly, or the State of New York indirectly is forbidden to do this, by the Constitution by which they created the State. Clearly the people of these States have exceeded their rights under the Fourteenth Amendment, and have by law abridged the rights of their child citizens. The State once created, has its rights also. One of them is to carry out its duties and obligations to its citizens without being driven to self destructive inactivity by cantankerous minorities. Its duties are to determine just what rights minorities have, regard them, and then do its duty to all, in such a way that the rights of minorities are not violated. Clearly the assertion of rights put out by such minorities, is not the one thing that is to determine their extent. That must be done by the State itself. It has a right to do all that it deems necessary to create the kind of citizenship it needs, in order to carry on and perpetuate its genius and life. It has the right to exact submission to its just exercise of that right by all.

The parents of the children also have their rights. God has entrusted the children primarily to their care and holds them responsible to a large extent, for the character of their children.

When the State asserts its right to the control of the education of its citizens, it is evident that neither party can claim entire supremacy of right over the other. They must cooperate and both function. In the practical development of education the parent has the primary right to say how, and with what content of knowledge a child shall be educated. The State can only assert its right to have given such knowledge as it deems necessary for its own life, and that it shall be able to know, that this knowledge is being given and that no ideas destructive to it are being given.

Here then, is where the conflict is apt to come. In the case of those who believe in private schools, if we interpret aright our laws and decisions, they have that right. The State only asserts its right to require that the education given shall not be destructive to its life and of a standard sufficient for its needs. In the case of parochial schools, the same principle holds good, and there need be no conflict unless the parochial school undertakes to teach ideas destructive or perversive to the State.

But what of atheistic parents? Would they have a right to organize schools and teach that there is no God, no religious foundation for morality and no such thing as Christian government? Clearly not, in a Christian nation. Such teachings become destructive of the whole social order.

What of a communist? Would he have the right to erect a school beside the public school and teach the dictation of a single class as the best and most desirable form of government? Certainly not. That would be organization against the government. Either of these things may lawfully be taught to the children in their own home, orally or by their press. That is Christian toleration

But no such parent has any sort of right to say to the State "you cannot teach my child the principles of the American Constitution, or the ethics of Christianity." It has been a simple raw stupidity on the part of the American public that has allowed the assertion of such supposed rights to halt the State in carrying out a policy of education necessary for its own life.

Clearly, to these people the State can say "your child is a citizen and you have no right to organize a school to destroy the life of the State. I will not invade your home and say what you must or must not teach there, but I will teach this citizen what he ought to know in order to be a good citizen. If you want to do it yourself well and good, but I hold the right to set up the standard and exercise inspection.

Applied, these principles would have this effect. Any parent might employ private tutors or teach his child himself, but the State would examine the child to determine first hand that the knowledge which the State deemed essential had really been imparted.

Any parent might associate himself with others to maintain a religious or even an atheist school, but the State would inspect such schools and exclude from its teachings what it deemed destructive to its life, and demand the inclusion of what it deemed essential, and close them if compliance was refused.

In its own schools the State would teach all that it deemed essential; all that the rights of the child demand, and to objectors say "I am not trespassing upon any of your rights in so doing. As long as I do not penalize, dissent, or forbid, private research or home instruction, you have no just cause of complaint. To teach ideas trespasses on no right of any person."

Arbitration With Mexico Likely

Early in January President Calles of Mexico, suggested arbitrating the differences between his government and the United States. Secretary Kellogg, when members of Congress urged this said, "Affairs with Mexico are not in a condition to be submitted to arbitration."

A week later, he changed his attitude and said, "The principle of arbitration has been recognized in our treaties with Mexico, and I have been considering it." Evidently in the meantime he had heard from the people as well as from Congress. That this is just the sort of subject that should be submitted to a court, is so evident to all who have no ulterior motives to blind them that they can scarcely understand the Secretary's reluctance to go into court. The opponents of the Calles government have also announced that they will not abide by arbitration should the decision go against them. This, of course, is a comment on which faction in Mexico is the one which should be in control of the government. Evidently President Calles is so confident of the justice of his cause, that he is anxious to have the whole case thrashed out by arbitration.

Devotional Page

Jesus And The Sabbath Day

When controversy rages about any institution, or teaching, or custom of Christianity, it is always well if possible to get back to the simple, plain words of Jesus and begin with them. In the midst of the present bitter and persistent attack upon the Sabbath as an institution of the civil law and Christian nations, we can with ease and safety get back to His teachings upon the question. We can do it with ease because they are so plain and simple; with safety, because they are so complete and final. Here are His chief expressions upon this matter.

I. He claimed to be the supreme authority, upon what is right or wrong.

Mark, 2: 28. "The Son of man is Lord also of the Sabbath Day."

II. He put His authority squarely behind the Mosaic law of the Sabbath.

Matthew 5: 17-19. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily, I say unto you," Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven, but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

This includes the Sabbath as well as all the other moral laws.

III. He set aside only man made applications of it; the traditions of men often religious leaders rather than civil rulers. Of them he said:

Mark 7:8. "Ye leave the commandment of God and hold fast the traditions of men."

IV. He sets forth clearly the purpose of the Sabbath Day.

Mark 2: 27. "The Sabbath was made for man and not man for the Sabbath."

This passage is perhaps perverted more than any other of our Lord's sayings concerning the Sabbath. But it was intended to permit on the Sabbath, whatever is essential to man's best welfare.

V. He permitted three classes of work; religious worship, and works of necessity and mercy.

Matt. 12: 3-6 "But he said unto them, "Have ye not read what David did when he was hungry, and they were with him; how he entered into the house of God, and ate the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, that on the Sabbath day the priests in the temple profane the Sabbath, and are guiltless? But I say unto you, that one that is greater than the temple is here."

Luke 13: 14-16. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath, answered and said to the multitude. There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath. But the Lord answered him and said, Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?

Note now about these teachings the following facts:

I. They were about a civil law and its observance. It was the civil law of Moses he was discussing.

II. All he repudiated was the additions and applications of the religious leaders of his time.

III. Concerning the observance of the day, he claimed an authority superior to that of Moses in determining what is lawful on that day.

IV. He put His authority squarely behind this ancient law of Moses and made it his own. Many who err in their application of the law, do so because they forget this fact. This law was not only the "fourth saying" of the Decalogue, but also Moses' applications of it in law.

V. If His teachings are observed in our applications, both the wise prohibitions of the Mosaic law and the equally wise permissions of the Saviour, it will be one of God's good gifts to the race.

VI. These applications are not taught by Him as individual matters, but as civic rules and ideals that were to be applied. It is society and not the individual who is to determine how the institution will best serve man. This is not a thing that can safely be left to the indivdual. Two fifths of the race, because of youth and inexperience, are incapacitated for knowing what is best for them. Another considerable portion are so warped in their judgment, that they know no man, but the animal they call themselves and deem the, "be all" and "end all," is to feed, pamper and amuse that animal and if appeal is made, that their practice conform to the needs of their children, they cynically dismiss it, as did Madam de Pompadour. "There won't be any."

It is for the socially minded, the altruistic and spiritually minded to fix both for themselves and for society what sort of observance will serve the best interests of all men. This is the only rational interpretation and application of the Master's words. The course we should pursue then, is to recognize the civil and ethical character of these teachings and use them accordingly.

For this was a civil ruler, speaking, though then uncrowned and unready to meddle with the civil order and still unrecognized by the many, though now exercising that rule in his own way; through civil rulers to whom he delegates this task of making this ancient institution a blessing to mankind. We should steadfastly combat all laws that would impose upon us cramping and unnecessary austerity, as well as those that by their laxity would in the end destroy the institution, and do both in His name.

In our capacity as citizens and law makers we should study so to shape the laws which regulate the institution of the Sabbath that it shall minister in the largest way to the whole people. All that is permanently beneficial to the whole man,—worship, necessity of health, for the expression of mercy and kindness and religion, should be guaranteed to the people. Make it a day when all socially minded, understanding people shall think of it in the terms of the poet who wrote,

"O Day of rest and gladness,
O Day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;

On thee the high and lowly,
Through ages joined in tune,
Sing Holy, Holy, Holy,
To the great God Triune.

Thou art a port protected
From storms that round us rise;
A garden intersected
With streams of Paradise;
Thou art a cooling fountain
In life's dry, dreary sand;
From thee, like Pisgah's mountain,
We view our promised land.

New graces ever gaining
From this our day of rest,
We reach the rest remaining
To spirits of the blest.
To Holy Ghost be praises,
To Father, and to Son;
The Church her voice upraises
To Thee, blest Three in One."

Gracious Father, may we ever draw our ideals of the Sabbath from Jesus himself and in His name preserve it as one of God's greatest institutional gifts. As followers of Him, help us to observe it wisely, spiritually, conscientiously and courageously, so that we may commend it by example to all. Help us to preserve its integrity as a social and civil institution, in His name and for the sake of all men. Amen.

This little poem is printed by request of many friends of Mrs. Shepard, and is very timely as we are entering upon a New Year.

Let's Take The Time

"If I had the time to find a place
And sit me down full face to face
With my better self, that cannot show
In this daily life that rushes so;
It might be then I could see my soul
Still stumbling on toward the shining goal,
I might be cheered by that thought sublime,
If I had the time!

"If I had the time to let my heart
Speak out and take in my life, a part
To look about and stretch my hand
To someone staking in the sand.
Ah me! If I could just sit still,
And let God talk to me as He will,
I think the bells of life would chime—
If I had the time!

"If I had the time! My friends, have you
Ever found yourself saying these same words, too?
'Does God ever call you to do something good,'
And you pass it, with 'If I had the time I would?'
Yet you find time for *business, society, jest*
And *pleasure* and *pastime* and all the *rest;*
But when God calls, is your excuse like mine—
I haven't the time?

"Ah, friend, we have the time, 'tis true
If we use it as God would have us to do.
God lends us the time that we use here below
And some day an account we must give Him, you know,
Of how we have used each moment he lends
And how we have passed on each blessing He sends,
And so, if we wish our lives sublime,
Let's take the time—
Let's take the time!"

THE STORY

Unto The Third Generation

CHAPTER 5

Evidently, either the name or address was wrong, for the Western Union reported as unable to deliver the message, and the letter was subsequently returned unclaimed. Nervous, distracted and held back from seeking the aid of the police by the consciousness of the real cause of her trouble, she let ten days more drag by. One day her attention was attracted to the magazines she had left on the library table on her third trip in from the lake. She had kept out of that room because its association made her present situation unbearably lonely. This morning, however, she determined to put it in order, so with the help of the maid she began. One by one, she picked up the magazines and examined them. One of them slipped from her fingers to the floor and from it fell a thin letter bearing the name of the Missouri Hospital, in Kansas City, and addressed to her in a strange hand. Eagerly she tore it open and found the pitiful little note written three weeks before, almost unrecognizable in the trembling hand in which Ben had written it. Weakly she sat down and read and re-read it. The maid came to her side, "What is it, Mrs. Tracy?" "It's a letter from Mr. Tracy, and it has been here three weeks and I did not find it. It was inside that magazine." Then the necessity for action came to her and she almost ran to the telephone. She asked the hospital if Mr. B. F. Tracy were still there and left instructions to have the message rushed back. That afternoon a reply came saying that Mr. Tracy had left the hospital that morning, but had left no address. She was sure he was coming home and so waited. It was a sleepless, anxious night she spent, and an eager, pale woman who met each of the east bound trains from Chicago, the next day. But he did not come.

The next morning Helen drove to the home of a distant relative, and secured the help of this woman, and in the afternoon accompanied by Mr. Johnson she left for Kansas City. With the aid of the hospital office and the police, they located the job and the superintendent, learned of the financial transaction, but not an inkling of Ben's whereabouts. Had the earth swallowed him, he could not more completely have disappeared.

Crushed and hopeless she returned to her home and faced the future. She had some money of her own from her father's estate, so that she was not left penniless. Sadly she closed up the office and dismissed the employes, except Miss Andrews. She found several pieces of work in process of construction and together with local superintendents, they were completed, most of them at a loss.

The working balance in the First National Bank had been untouched, but apparently neither of them knew of the moderate reserve that was withdrawn from the Citizen's bank. The months drifted into years. At the end of the

second year, it became necessary for her to make some re-adjustments in investments and advisable to sell some real estate, all of which was hindered by Ben's absence, and the need of his signature to make the transactions legal. The attorney employed, finally suggested that the short way out was to sue for divorce, and ask for a legal adjustment of the property and the guardianship of the children; he also suggested that as that was out of his line, he would ask Selwyn Woodward to handle the case for him in court.

She shrunk from this move and at first refused. Her relations to that original cause of her trouble had been quite strained during the two years which had intervened. After the note of apology, which she never answered their very infrequent meetings passed with the coldest of formalities. In her inexperience in such matters, Mrs. Tracy came to the conclusion, that as Sel Woodward knew of the cause of all the trouble, it might be less embarrassing, and he would be interested in keeping the real cause from the public.

Several interviews with him were necessary and at the first one he asked pointedly but professionally, if she knew any cause for her husband's disappearance. Bitterly she replied, "You know that as well as I do." In utter surprise he exclaimed, "Did he know what happened the night I drove you home from the Atwood's affair?" "He saw it all," Helen replied tersely. "I don't go into this with much heart," said Woodward, "perhaps Dickinson is right in the course he advices. As I seem to have been the wrecker in the case, I suppose the least I can do is to help you out. If, under the circumstances you can trust me, I pledge you my honor that I will do all I can to straighten out your business affairs, and to protect your name from scandal. But what a terribly unfortunate thing it was, that you failed to find that letter in time."

So it was arranged, suit was filed, and a date set for the hearing. For weeks after the notice appeared in the paper, she shut herself in her room and saw no one. There was no defense, and one day in the privacy of the Judge's Chambers she learned that she was a free woman legally, with her maiden name, Helen Manton restored to her. Half of her husband's property was in her right, and the other half held in trust under the supervision of the Court until Eunice was of age. It was a sad freedom for her, yet for the sake of her children, she faced the future bravely. Life seemed to have settled down to a monotonous round. Ted was getting a little hard to manage. He wanted to be out with the other boys. One night when he was refused permission by his mother to go to the home of a friend, he ran away. Search was made for him with the help of the police and the newspapers, but not a trace of him could be found. It was a weary, saddened, broken-hearted woman, who waited day after day, for some news. And no news came. The third day of the search, she lay down in her room and wept herself into an exhausted sleep. She was awakened by the soft touch of a little hand on her face, and found Eunice kneeling by the bed crying and saying softly, "Poor mamma, I wish I could help." "You can help dear," she replied. "Just hold me tight and stroke my head a little while." From that day their relationship seemed to change, and Eunice became her mother's companion and comforter. The months dragged

by. The hours while Eunice was in school seemed almost intolerable. The one salvation for her was that her reduced income compelled her to take a more modest home and do the greater part of her work. One day Eunice came home and with a troubled look said, "Mamma, Georgia Dickinson told me today, that my name is not Eunice Tracy any more, but Eunice Manton. Is that true, Mamma? I heard Mr. Stowell call you Mrs. Manton?"

"I am afraid that is true dear," replied the mother. "Since father left us I have had to change everything, and I guess your name was changed when mine was."

"Mamma, why did father leave us?" asked the child. Sobbing the mother caught her to her breast. "Mamma can't tell you that dear. Some day, when you are grown I may be able to explain, but not now." "But mamma, if our names are changed may I not have my other name changed? I don't like Eunice, won't you call me Ailene?" So it was agreed and from that day on she was Ailene Manton to her people, and gradually the substitution was made on the school records and in public use.

Then came a letter which changed the broken-hearted woman into a fighting body guard for her little daughter. She received it casually, but happened to glance at the post mark as she was opening it and saw it was Hong Kong, and the writing in Ben's unmistakable hand. With her heart beating wildly and with shaking fingers she read:

"Dear Madam: As I can no longer address you as my wife, I am simply writing you to relieve your mind of any anxiety about Ted. He is all right and he is with me. After your refusal to even acknowledge the olive branch I offered, I concluded that my room would be more acceptable than my company. As long as you carried on affairs as I left them, I was willing to leave the boy with you in the hope that some turn of the wheel might reunite us. When you burned the bridges I decided I had as good a right to the boy as you had, so I simply asserted my right, law or no law. It will be useless for you to try to get him back. After you have found the traditional needle in the hay-stack, you may begin to search the Orient for us." B. F. T.

And so he had robbed her because she had gotten that divorce. In her anguish and anger she cried out that all the property she received was not worth a hair from his head. The only comfort she had, was the knowledge that Ted was safe, and that some day she might see him again and possibly get him back. In her helplessness, she turned to the only man she could ask for help without making explanations. When Ted disappeared, she consulted him as a legal adviser. He was apparently sincere in his contrition and sympathetic in his bearing toward her, and tireless in his effort to find the boy. She took this letter to him, "I was afraid of that move and told Dickinson so," was all he said. But he took the matter up with the Pinkerton agency, and the sum necessary to undertake the case was such as would have reduced her to poverty, and they could give no assurance of any legal power to recover the boy if they did find him.—*To be continued next month.*

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

Editors, Christian Statesman,
Pittsburgh, Pa.

Dear Sirs: I am a contributor to the National Reform Association, and a reader of the *Christian Statesman*.. I have read "The Keynote of National Reform," by Rev. R. C. Wylie, D.D., LL.D., in the January issue. It has always been a puzzle to me, why you good people do not vote. I suppose he is referring to yourselves, where he writes of refraining for conscientious reasons from casting the ballot, and adds, "no one has a right to criticise." We are all working for the betterment of conditions and if my vote helps to put good men into office, I consider it my duty to exercise my privilege; and how you good people can excuse yourselves from doing likewise, I cannot understand. You are not a few, and your vote might have given a very different result from what we have had at different times.

You will please excuse me for writing this, but I felt impelled to do so after reading that article.

If it is not asking too much, I should like you to explain, sometime, in the *Christian Statesman* your attitude toward voting. There may be others just as puzzled as I am regarding it. A Sincere Well-Wisher.

Dear Friend: We do not wonder that you are puzzled about the National Reform Association, if you think we do not vote. The key to that puzzle is, that most of us *do* vote. Perhaps you have confused the National Reform Association with the Reformed Presbyterian Church. If so, here are the facts. In the actual working office force there is not at present a single member of that church. On the Board of Directors, there is an effort to keep a balance among all of the churches. As to the Editorship of the *Christian Statesman*, Dr. Wylie continues to write, and serves as chairman of the Publication Committee, and is an intimate advisor, but the actual work and responsibility rests upon me, and I vote every chance I get.

The policy of the National Reform Association is to allow each one of its members to follow his or her conscience in giving expression to political convictions. We are not an organization for practical politics, though we help every good cause in every way we can. We are a teaching organization, and our charter rather holds us to the task of teaching and advocating the principles of Christian civil government.

Answering your request to explain the attitude of those members of the Association who belong to the Reformed Church, I must write carefully for I am not one of them. They believe that a Christian nation should have a Christian State as one of its institutions. The document which created the present Federal state is a purely secular document and so has created a secular state.

They do not find themselves able to swear allegiance to such a state, therefore, they cannot vote. As a member of the nation, they bear its responsibilities, but some of them do not count themselves full-pledged citizens. Others do, but regard this attitude as their only effectual protest. This, to them is a matter of conscience and loyalty to Christ, and there is considerable to be said in support of such view. However, as I wrote above, it is not the policy of the National Reform Association.

Thanking you for your interest in our work, and hoping to hear from you again, I am,

Sincerely yours,

W. P.

Dear Sirs: Enclosed find check for $2.00 for subscription, I will send you some money later for your work. It looks like between the lower world, killing officers, publishers, and any one opposed to them, and the upper world busy divorcing each other and remarrying again, that the devil can't complain of dull times.

Respectfully Yours.

Dear Friend: Allow me to thank you for your kind remembrance of the needs of our work, and your words of appreciation. But don't get discouraged with this present age, or pessimistic about the Master's Kingdom. There is one thing we must remember, we know far more of the evils that are going on in the world than preceding generations, and that makes the present seem worse by comparison. But this fact remains, that those who love and serve the Lord by actual count are increasing more rapidly than the population. Every age we are winning some campaigns for humanity and righteousness. I like Lowell's view of our progress:

Futile Iconoclasm

Examination of the radical revisions of the biography of Washington, by Rupert Hughes, entitled, "Washington, the Human Being and Hero," reveals the fact according to Professor Hart of Harvard, that there are 297 statements of alleged fact in the book, which are absolutely false. There are 111 which are doubtful, and 165 paragraphs which are purely imaginary, dealing with a supposed evil genius, which affected his life.

When Mr. Hughes' book came out, we put it down as a piece of blind, malevolent, iconoclasm of a materialistic mind, aimed at a character he could neither appreciate nor comprehend. As is the case with most such minds, they cannot understand the evolution of a Christian character. They seem to be unable to distinguish between such a character at twenty years and at seventy. However, mud don't break statuary, and it washes off.

FROM THE WORKERS

The Cause And Cure Of Our Crime Wave

W. S. Fleming

Dr. S. Parks Cadman declared recently at the Minneapolis meeting of the Executive Committee of the Federal Council of Churches that "Modern civilization has brought upon society more evils than the churches have been able to cure." Nobody doubts the truthfulness of the statement. And the statement is an admission that we are as a people on the down grade morally.

Within three days I received by mail a copy of the "Employers' News," the official publication of the Employers Association of Chicago. On the front page was a long open letter in which it was stated that the bulletin was being sent to the 10,000 members of the association. It was also probably sent to all the pastors and to many others.

The letter mentioned four recent crimes committed in Chicago and Cook County in the industrial realm,—one murder, two attempted murders and one malicious mischief. Then followed this statement,—"The list is interminable. We could show example after example of lawlessness of this general and specific character. The law as applied to criminal leadership of organized labor appears to have broken down completely, and the end is nowhere in sight. This criminal invasion of the industrial field may be the logical expression of the development of crime in general. Certainly we do know that the foundation of our industrial structure is in danger." The letter closes with an earnest appeal for suggestions on how to approach and solve the crime problem.

The above is very similar to the industrial warfare in San Francisco. Within a year, forty men were shot down or clubbed in the molders warfare. More than 200 were savagely maimed and beaten in the carpenters strike. Similar conditions could be pictured in many sections of the country.

The difficulty mentioned is not in the industrial field only. The two communities above named reek with crime in other than industrial realms. Three days ago the Chicago and Cook County jail held eleven men doomed to die on the gallows, and within twenty-six hours past two of them have paid the price. In San Francisco in two nights during October two young men shot and killed five citizens in holdups. At the time the San Francisco Chronicle almost frantically asked in a stinging editorial "Is there no Power in this City to Protect its Citizens?" Early in September the San Quentin, California, prison housed at one time nine men doomed to die on the gallows. The Chicago Crime Commission reported recently that Chicago has 30,000 people who live largely by crime, and declared that the city could well afford to pay them $20,000 a year apiece to leave the city.

The above are not isolated conditions. They are general over the nation. A few months ago the Minneapolis Tribune editorially declared that statisticians

tell us that crime costs America about ten billion dollars a year, just about as much as the entire debt that Europe owes us for the world war. It said that we could run the government two and a half years on what we pay every twelve months for crime. A nationally known jurist, a member of the National Crime Commission, less than two years ago published an article in the official magazine of the lawyers of this country in which he said that we have more red handed murderers at large in this country than we have school teachers, policemen or clergymen of all denominations, and that there has never been a similar condition in the civilized world. The lawyers of the nation said in a resolution adopted at their national gathering about three years ago that "in major crimes this country is the most lawless civilized nation on the globe."

All the above only illustrates the general broken down moral condition of the nation. What about the legal return of the prize fight, for many years till now about banished from American soil? What about race track gambling, driven out of the land twenty years ago, but now back and raging all over the land? And gambling in general? And the nation-wide flouting of the Sabbath, it's almost complete transformation from a day of rest and worship to a holiday, a time of dissipation and commercialism and often debauchery? And the flaunting of rampant atheism, worse today than at any previous time in our nation's history? And the wide spread rebellion of young people against all authority and guidance? And the break down of the Sunday evening church service? And the prayer meeting? And the general ease with which legislatures pass laws that tend to break down public morals? It used to be that legislatures were always on the side of good morals, but apparently that cannot be said today. The cry of "blue laws" or "You cannot make folks good by law" frightens legislators till they vote against almost anything that would tend to help morals and for such that hurts moral standards. And what about the timidity of the religious press in suggesting a remedy for the moral condition of the land? And so on ad infinitum.

All this reveals that something "has brought upon society more evils than the churches have been able to cure." But Dr. Cadman's statement is just a little obscure. "Modern civilization" is a very indefinite statement of the cause of our national malady. And his word that the churches have been unable to cure the disease, while perhaps not an admission that the churches are at fault, at least gives an opportunity to others to make the charge, as many are doing.

If the difficulty has come "upon society" as he says, does not society, or in other words the nation, have some right or duty to help solve the problem? Why should society, or the nation, depend upon the churches to cure her moral ills? The nation is always working at the solution of her industrial ills. And her agricultural ills. And her transportation ills. And ten thousand other ills. Why not also her moral ills?

The question is particularly pertinent if the present moral malady is in some considerable measure owing to some failure of the state. There are those

aplenty who hold that it is. More than thirty years ago, Archbishop Ireland and Rabbi Hirsch and Prof. Paulus, and more recently a host of others, including Roger Babson, Charles M. Sheldon, the Literary Digest, the Editor of Good House Keeping, Henry Ford, Prof. Weigle and many others held and hold that dropping the religious element and, therefore, necessarily the moral element from public education is directly the cause of our present moral calamity.

Of course, "Modern civilization," and a vast influx of people from southern and eastern Europe, bringing with them the moral standards of their native land have aggravated the situation, but if the nation had consistently kept up the program of moral and religious training that was formerly in the schools, there would doubtless have been in the nation sufficient moral fibre to meet the test when it came. More than half a century ago at the insistent demand of atheists and misguided sectarians, largely born across the sea, we dropped religion and the Bible from our schools. Since then we have turned out of the nation's character building institution at least seven grists of children without the moral training necessary to good citizenship. And when we dropped religion from the schools, we necessarily put in its place the materialistic philosophy of life that is quietly edging God out of the thinking of our young people. And we are putting into our schools also a bread-and-butter theory of the aim of education that suggests to children that the great aim of existence is not to make a life, but to make a living. Of course, we are going to materialism and atheism and crime.

And many of us are blaming the churches and the home for the failure, when as a matter of fact, as Prof. Weigle points out, the schools make the task of the home and the church harder by suggestion to children that religion is of little importance, as they necessarily do when they put into the schools everything else and leave religion out. The churches have always been on the job doing their best, but alone they are not equal to the task. And the home will come back as a force for moral values only when the schools join hands with the church to raise a race of future home makers of moral and spiritual vision to make the home what it ought to be.

The short sightedness of the state in dropping the religious and moral element from education is the primary cause of our present holocaust of crime, and we will get back to normalcy in moral matters only when the State puts the Bible with its message of morals and religion back into daily use in every school room in the land, and backs the teachers in giving these great truths every day to the children in their preparation for citizenship. It has taken us fifty years to go down. It will take us a long time to come back, but it is the only way. The sooner we begin the better.

Mrs. Shepard's Letter

The questions continually asked me are as to how the Mormon faith differs from that of the Christian, and if polygamy were removed from Mormon doctrine would the Mormon cult be accepted as a Christian Church? The Mormon

Church known as "The Church of Jesus Christ of Latter Day Saints,"—is founded upon the basis that the Gospel was lost from the earth at the time of the Disciples and was *restored* to the earth by their prophet, Joseph Smith; that our Bible is incomplete without their "Book of Mormon"; that to be saved one must have a testimony of the *divinity* of the *mission* of the prophet Joseph Smith; one must believe in a plurality of gods; that Adam is the god of *this world,* and the only god with which we have to do, that God Himself was once as we are now and is an exalted man; that God is a man of flesh and bones, parts and passions; that when the Adam, God, Father, came into the garden of Eden he came into it with a celestial body and brought Eve, *one* of his *wives,* with him; that each god, through his wives, raises up a numerous family of children, for each father and mother will be in a condition to multiply for ever and ever.

So much for their belief in God; now as to Jesus Christ. They claim that Christ is the son of the Adam-god and Mary; that Christ Himself was a polygamist and at the wedding at Cana, that Christ married Mary, Martha and the other Mary, and that He lived to see His own children, and that Joseph Smith was the *direct descendant* of *Jesus* and *one* of *His plural wives;* that Christ did not to die to save us from our sins, but to make the resurrection of our identical physical bodies possible, while we have to suffer in some purgatory for our sins. Of the Holy Spirit they say *it* is the purest, most refined and subtle of all substances, like electricity, that to obtain the Holy Spirit, one must have the hands of a member of their holy priesthood laid upon the head.

Baptism, by immersion for both living and dead, is a demand of the Mormon leaders, so secret temples have been built where the ordinance of baptism for the dead may be performed by proxy, and thousands of Mormons are now busy looking up their genealogies in order to baptize all of their ancestors out of purgatory. This work for the dead brings a splendid revenue into the church coffers, for a price is charged for each baptism. Will the above replies to question one, answer the seekers after truth? Is it not a pagan faith, rather than a Christian?

The Mormon elder will talk very glibly of God, Christ, the Holy Spirit, repentance and baptism, but to each of these words he gives a different meaning from that of the Christian.

We answer the second question in this way. Even though the revelation of polygamy were removed from the teaching of the Mormon religion, it would still be pagan, because of the other false and dangerous teachings involved.

But polygamy will never be dropped from their faith so long as they teach a polygamous God, and a polygamous Jesus Christ. One of the twelve apostles of the Mormon Church said recently, in an address at Ogden, Utah, "The new and everlasting covenant of marriage, which entitles a person to the highest degree of glory, is not plural marriage, the *eternity* of the *marriage covenant* is greater than that, and if there are members who think they can commit all kinds of sin, after having been *sealed* to their *wives* for *time* and *eternity,* and be able in the end to claim their *wives* as so much chattel, they will find them-

selves unable to claim their blessings, because they have not been true and faithful in *all things*.

Heber Grant, the Prophet, is quoted in Utah papers as saying after a recent trip over the country, "There is a changed attitude toward the Mormon Church by people of the world." He recalled the time when the Mormons had a bad reputation everywhere among all classes of people, but said there was a change in sentiment, which he deeply appreciated, and that while they had a *bad* reputation, they have always had a good character; that whereas the Mormons were at one time despised and evil spoken against, they are now welcomed into official gatherings of outstanding *commercial* and *social organizations* throughout the country. Will you note that he does not say that they are *welcomed* into *Christian organizations?* But he does say, "The Latter Day Saints Church is declared *not* to be a *Christian* Church, but in spite of that, it is the only church that claims Christ established it, and it is based on the absolute assurance that God is a personal being, that Jesus Christ is the son of the Adam-God and that men retain their individuality after death. Many ministers of other denominations cannot say "yes", to all this, showing that sectarian churches have an educated, but an *unconverted ministry*.

As this letter reaches you, we have just finished a most interesting time in West Virginia, where the Mormons have built some churches, and have been making some headway among the people. We are *enroute* to Florida, where we hope to carry our vital message of warning into every part of that great State. The Mormons in December, dedicated a very nice new chapel in Jacksonville, and they are planning to build in other parts of the State, Will you as you read this article, pray that we may be a power in God's hands in awaking the people, and may souls be saved into the Kingdom, and Jesus Christ be made King of kings and Lord of lords.

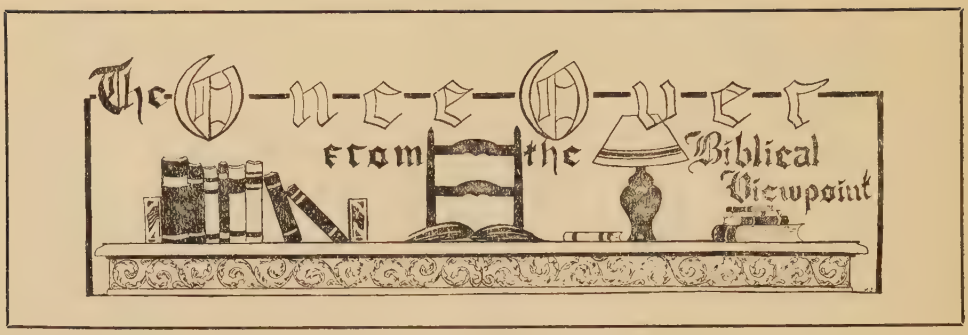
Justice Not Affected

In a nutshell this is the financial problem between France and the United States.

Tourist expenditures in France, 1925	$ 226,160,000
Excess of Reparation payments retained	160,000,000
Total financial assets for year	$ 386,160,000
Adverse trade balance in favor of the U. S.	151,128,000
Average yearly payments on debt	110,446,000
Total annual liabilities to U. S.	$ 261,574,000
This leaves a financial balance in her favor	124,586,000

We can readily understand why Marianne will soon change her petulant frown to genial smiles. Her only problem is to transfer private gains to public credits. But that does not settle the justice of these debts. That is the most important item.

If she justly owes us the money she can easily pay it, if she does not, we have no business to exact it, because she can pay it.



The Right To Teach The Bible—By Raymond M. Hudson. Privately published. Address, 305 Continental Trust Bldg., Washington, D.C.

This is a brief, filed in the Religious Education Case, now before the Supreme Court of that State. The case is one wherein one Joseph Lewis, an atheist acting on behalf of the 4 A's asked for a mandamus against the Commissioner of Education of New York State to compel the discontinuance of the plan of dismissing the schools for one hour each week for religious education. The appellate court decided in favor of the school authorities and the atheists have appealed to the Supreme Court.

The brief argues the whole question of religious education in the public schools and the rights of parents, school boards and State Legislatures under the constitution of the United States. This attorney lays down three propositions. "Such reading and study, is not prohibited by the First Amendment to the constitution, as it is only a restriction of the power of Congress and not of the several states, and applies only to the establishments of religion as a specific church or denomination." "Such reading or study of the Bible or religious instruction in the public or private schools, is not prohibited by the Fourteenth Amendment to the constitution of the United States." Under the provisions of the Fourteenth Amendment, "The Bible and religious teaching thereunder is beneficial and uplifting to all, and does not come within the teachings which the United States Supreme Court says the State can prohibit, therefore the State cannot prohibit the reading and study of the Bible in either the public or private schools."

His conclusions, which evidently carried the appellate court are:

1. The New York Constitution which indirectly prohibits, by forbidding the use of public money for such reading and instruction is in conflict with the Fourteenth Amendment.

2. In view of recent decisions of the United States Supreme Court, the Supreme Courts of Louisiana, Illinois, Nebraska and Wisconsin, may be reversed by any case now brought up for consideration.

3. No school board, such as Cincinnati under the Ohio law, has any constitutional or legal right to exclude such reading and teaching from the public schools.

In the forty pages of this brief, he supports these contentions with a wealth of legal precedents and a cogency of reasoning that is both surprising and

encouraging to one who has not made this matter a special study. One fact it reveals is, that the intolerant, spiteful, oppressive and aggressive atheists have no grounds for their contention on either constitution or law, in the United States. Owing to the fact of their numerous suits now pending in many states filed mostly since the suicidal blunder of the New York Court which chartered them a year ago, this document ought to have a wide circulation. Doubtless, Mr. Hudson will furnish it at a nominal cost to any one writing him for it.

The Miracles Of Jesus—By Frank Grenville Beardsley, Ph. D., S. T. D., Americal Tract Society, New York City. Pages 124. Price $1.25.

This is a timely little volume. It is frankly from the point of view of one who believes in the miracles as an essential part of the Gospel message.

The author deals in a convincing way with the stock objections to miracles, viz., their impossibility, their credibility and their probability. Science is largely answering the first. With Jesus Christ back of them miracles are perfectly credible. The third objection, their probability, is the heavy gun of the opposition today. While the author's answer to this is convincing we wish he had stressed it more vigorously and at greater length.

Dr. Beardsley says that the determining question about miracles is, "are they, or are they not historical." He brings a fine array of evidence to prove that they are historically true. This is one of the strong features of the book. He also makes good use of the argument from the person of Jesus as generally accepted.

He treats his subject as a part of the larger problem of the supernatural as shown by the chapters on the Incarnation, the Virgin Birth and the Resurrection.

The book is very plainly written, and will be helpful to the average reader who may be somewhat confused by the clamor of popular writers against everything involving the supernatural. E. A. Crooks.

Foundations Of The Republic—By President Calvin Coolidge. Charles Schribner's Sons. Pages 463. Cloth $2.50.

Here is a collection of the President's addresses, delivered since he took office in Washington. Sane, wholesome instruction they are too. They contain the expressions of the finest Americanism of the twentieth century. Of the thirty-eight addresses, the readers of the *Christian Statesman* will probably enjoy most those entitled, "Freedom and its Obligations," "Education the Corner-Stone of Self-Government." "Equality of Rights," "Authority and Religious Liberty," "Religion and the Republic," "The Reign of Law" and "Training Youth for Character." From a mechanical point of view the book is a pleasure to read. The really human likeness of the President which it carries as its frontis piece is not the least of its attractions. We are glad that the President has given these addresses in book form. They will be a help to serious youth, and a pleasure and help to mature Christian minds. It is the sort of leadership that America needs, and of which she may justly be proud.

UNCLE BERTRAM'S GARDEN SASS

The hot-bed don't make the plants these February days, but it furnishes the environment in which only they can grow. That is the function of all moral legislation in a Christian civilization.

It is amazing how suddenly the spores of brown rot seem to spread through all the apples in the bins, but no more so than the rot of sensualism in supposedly immune middle aged people.

Our government warns us against weed seeds in imported clover. These foreign seeds whether clover or atheistic ideas are a mighty risky venture.

"You dirty, slimy, destructive little devil," was what I said this morning when I dug a cut worm out of my hot bed. Guess I was a bit mad, for he had spoiled nearly a hundred of my best plants by eating off their roots. I tossed him over the fence, to take his chances with the hens, which course, or something like it, is what I recommend to our School Board when we found a "Junior Atheist" group in our school distributing atheist literature under the direction of a young woman in Gap, Pa. Turn them over to the Parent Teachers' Association, is all that is necessary.

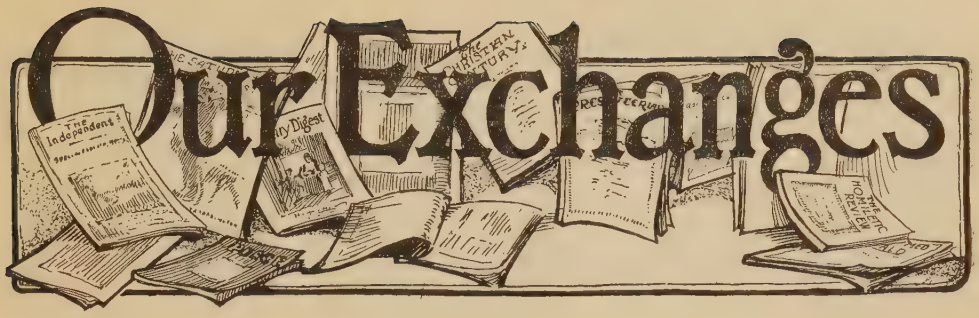
WITH THE CHECKS

To the Editor: Hurrah for your editorial on the Pope and annulment of marriage.

Dear Editor: We wish to have the *Christian Statesman* continue. We do not want to be without it. Please send also Dr. Ellis' book, which should be on every home and library table.

Editors, Christian Statesman: Please find enclosed check to cover nine subscriptions to your good magazine. Please have subscriptions begin with November issue, as there is so much that is good in it.

Dear Editors: Enclosed find check to cover subscription price for twenty-one copies of the *Christian Statesman*. I wish your magazine could be in every home in America, I believe we would have a better United States.



AMERICANS are proud of referring to "the shot heard round the world." We should not forget that there are other shots heard round the world today. The shots at every lynching in America are literally heard round the world and the shame of "barbaric America" is proclaimed in the farthest outposts of India and China and Japan.—*Pacific Christian Advocate*

THE current Pullman-smoker case against our democracy usually resolves itself into one of three attitudes: I am wet and want my beer; I don't trust the politicians; I don't want the government to interfere with my profits. The case against democracy is chiefly a case against prohibition, personal incompetence and socialism.—*The World Tomorrow*

FAILURE to support the constitution and observe the law ought not to be tolerated by public opinion. Especially those in public places, who have taken their oath to support the constitution, ought to be most scrupulous in its observance.

Under the constitution the states are jointly charged with the nation in providing for the enforcement of the prohibition amendment. Some people do not like the amendment, some do not like other parts of the constitution, some do not like any of it. Those who entertain such sentiments have a perfect right to seek through legal methods for a change.

But for any of our inhabitants to observe such parts of the constitution as they like, while disregarding others, is a doctrine that would break down all protection of life and property, and destroy the American system of ordered liberty.—*President Coolidge's Message*

BUT there are those who will say, "The function of the State in its educational policy is to turn out good citizens." Quite so! Good citizens—but *good for what?* When I hear of a man that he is a good man I ought to ask, and more and more I find myself asking two questions: *"What is he good for?"* and *"Whom is he good to?"* And so, when men speak of turning out good citizens, before we can be agreed as to what good citizens are, we must have some working agreement as to what good citizenship means. And this leads in one move once again to the ultimate question as to *what it all means.* If we are here, as I say, "to glorify God"—ah, well, that is one thing; but if, as Emerson put it, we are here "only to wear out our boots," well, of course, that is another thing.—*British Weekly*

FIRECRACKERS on Christmas was the innovation permitted by Richmond, Va., this year. According to some local papers it made it seem more like the celebration of the birthday of Napoleon, than of the Prince of Peace. Pittsburgh and the vicinity was content with Christmas trees, carols and colored lights and so are we.

ONE reason for the change is that parochialism is passing. It has been brought home to us in many ways since 1902, that the aim of education is not merely to train boys and girls for membership of a church or a trade union, to equip them for trade or profession, but to develop in them the capacity for life in all its aspects and relationships. The more truly religious our conception of education, the wider and richer will be the background against which we work out our plans for organization, curriculum, the training of teachers, and so forth.

—*British Weekly.*

MUCH pulpit instruction needs also be given before all the churchmen of America become Christian in their views on internationalism, for this subject vies with Prohibition in its insistence for prominence. One hundred per cent Americanism still has its addicts. The League of Nations is still in some quarters the proverbial red flag. The Locarno pact has not been heralded everywhere as a document of unusual significance. Some people are cynics over the cordiality between Stresemann and Briand. There are yet to be found unmuffled Stephen Decaturists loud in their professions of loyalty to a country "right or wrong." The writh of Henry Cabot Lodge still stalks upon the battlements of legislative assemblies. Internationalism is one of the issues of the hour, and never in the world's history was it surrounded with so many far-reaching implications.—*G. W. Brown, in Presbyterian Banner*

THE real trouble with the world is that it has never become Christian, that it has never adopted the teachings of the Master as the rule of life in government, in international relations, in political, social and personal affairs.

—*Weekly Post, Liverpool*

THERE is a growing appreciation of the fact that an education that is scientific, commercial, or industrial can not provide the completeness that our life and time demands.

In emphasizing the need of a finer taste and discrimination among our people at large, followed by a conscientious effort to refine the choices, desires, and aspirations of our people, we may be said to be meeting a 100 percent need.

We have in our public schools three distinct advantages:

First.—It is our good fortune to deal with plastic childhood during its most impressionable period.

Second.—We have the advantage of a more extensive influence than any other agency. We reach all the children of all the people.

Third.—Through the school center we have the most effective means of reaching the home, and enriching the life of the entire community.

—*The Ohio Teacher*

Editor's Note—All of this implies with equal force to moral and religious instruction in the Public Schools.

Jesus, speaking to His Father in prayer.

"This is life, eternal, to know Thee, the only living and true God and Jesus Christ, whom Thou has sent."

Men with eternal life, are the state's greatest asset, and there can be no sectarianism in a Christian state, teaching with an eye to developing the best.

Walter Lippman, managing editor of the New York World, broadcasting in Harper's magazine for December.

"It is the intention of wets to legalize some or all intoxicating liquors in those states wherever a majority desires it. That is the objective."

Or State Prohibition to destroy National Prohibition. For years the New York World has been known as the wettest newspaper in America. So this un-American, provincial liquor serf is just howling true to form.

Philander C. Claxton, former United States Commissioner of Education, speaking in the Ohio Teacher.

"I have no patience with those who denounce the public schools as godless because they do not specifically impart religious instruction."

Come now, Dr., when you train spellers without teaching spelling, or grammarians, without grammar, mathematicians without arithmetic, or scientists without the facts of science, or artists without teaching them art, then your impatience will be rational.

Governor A. Smith, speaking at his inaugural address on January 1st.

"No man would stand before an assemblage like this and say he was not receptive to the highest office in the gift of the people. But I will say that I will do nothing to seek it except to give the people of this state the kind and character of service that will make me deserve it if I ever get it."

Splendid, Governor. Now you have sworn to uphold the Constitution of the United States, which includes the Eighteenth Amendment. Do it by asking the New York Legislature for an adequate enforcement law? What reason have we to believe you would uphold the United States Constitution as President, if you don't do it as Governor?

The United Presbyterian broadcasting editorially.

The annulment, socalled, is an unwarranted interference of a foreign ecclesiasticism in the civil affairs of a great and selfrespecting nation.

That is the only point in which we are interested and shall always be interested in keeping out of office all those who might be sympathetically receptive to such interference.

John D. Pennington, Federal Prohibition Administrator of the Pittsburgh, Pa. district broadcasting.

Moonshine whisky is made in most instances under the most unsanitary conditions imaginable, and the enforcement officers often find worms of various kinds, mice, flies, rats, toads and snakes in the mash tubs.

What awful slaves to appetite the purchasers and drinkers of this stuff must be. They certainly are to be pitied, but not considered when they express opinions as to the value of any law.

George Wm. Brown, writing in the Presbyterian Banner, says.

The preacher who has stopped preaching temperance sermons might be cited as a perfect example of incorrigible optimism.

Or perhaps an example of weariness in well doing or worse yet, a case of cold feet.

Safed the Sage, in his parable of "Stature and Rotundity."

"Wherefore, I speak unto men saying, it is not enough for you that you should learn, but rather that ye learn those things that are worth while."

Five minutes after a man is dead, it won't make a picayune's difference to him whether he knows all or little of this world's knowledge, but it will make an eternity of difference whether he knows God and self and duty.

Bishop J. Nakada, of Japan, speaking at the Jubilee of the Japan Bible Society.

"I belong to the group that reads an unpolished Bible, the Bible as it has been given to us is like unpolished rice. As such it is most wholesome for us. Polished Scriptures cause no revivals."

Nor social or political progress either. We commend this to Prof. Kent, and the modernists in general.

The Pittsburgh Gazette Times, broadcasting editorially.

Lynn must find the supply of competent teachers rather plentiful if it can enforce its no-smoking rule.

The smoking habits of the colleges and universities for the last generation, certainly give ground for such an observation. But more power to the School Board of Lynn, Mass.

Panken, the Socialist candidate for Governor of New York, in the recent election effervescing from the stump.

"Government control of the sale of liquor is the Socialists' solution of the liquor problem. The law should not prescribe what a man should or should not drink."

Well, the prohibition law don't. It prescribes what a man shall not make and sell. The trouble with the socialist is, that he is a great believer in prohibition for every social practice that he don't like, and an anti-prohibitionist where drinking habits are concerned. "Consistency thou art a jewel," unappreciated by European disciples of Karl Marx. But this is not a socialistic government, so why argue.

Prof. Charles A. Bennett, writing in Harper's for November.

"If personal religion is to maintain itself at its best, it needs the stimulus and support of institutional religion."

And he might have argued, not one institution only, but all three of God's institutions; family worship, church life and State Christianity. Abandon either and personal religion suffers.

The Index of Williamsport, Pa., discussing the New York wail over deaths from alcoholism, calls attention to the fact that they did not mention this fact before Prohibition came and remarks,

"Crocodile tears are cheap, but they have been the symbol of hypocracy so long that they are of little value".

This we think is the country's reaction to the wet charges of murder against the government. From the halls of congres down to the purlieus of New York these men have simply proclaimed their ignorance, provincialism and hypocricy.

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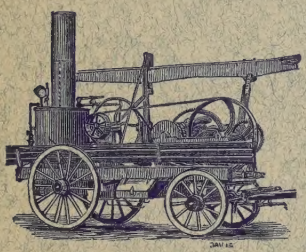

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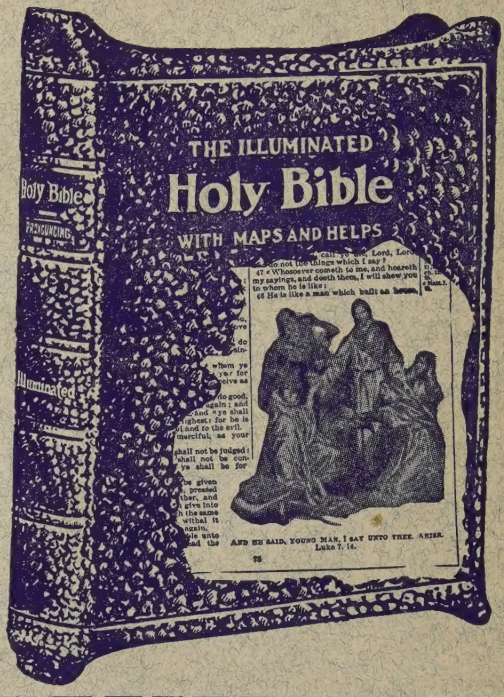

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